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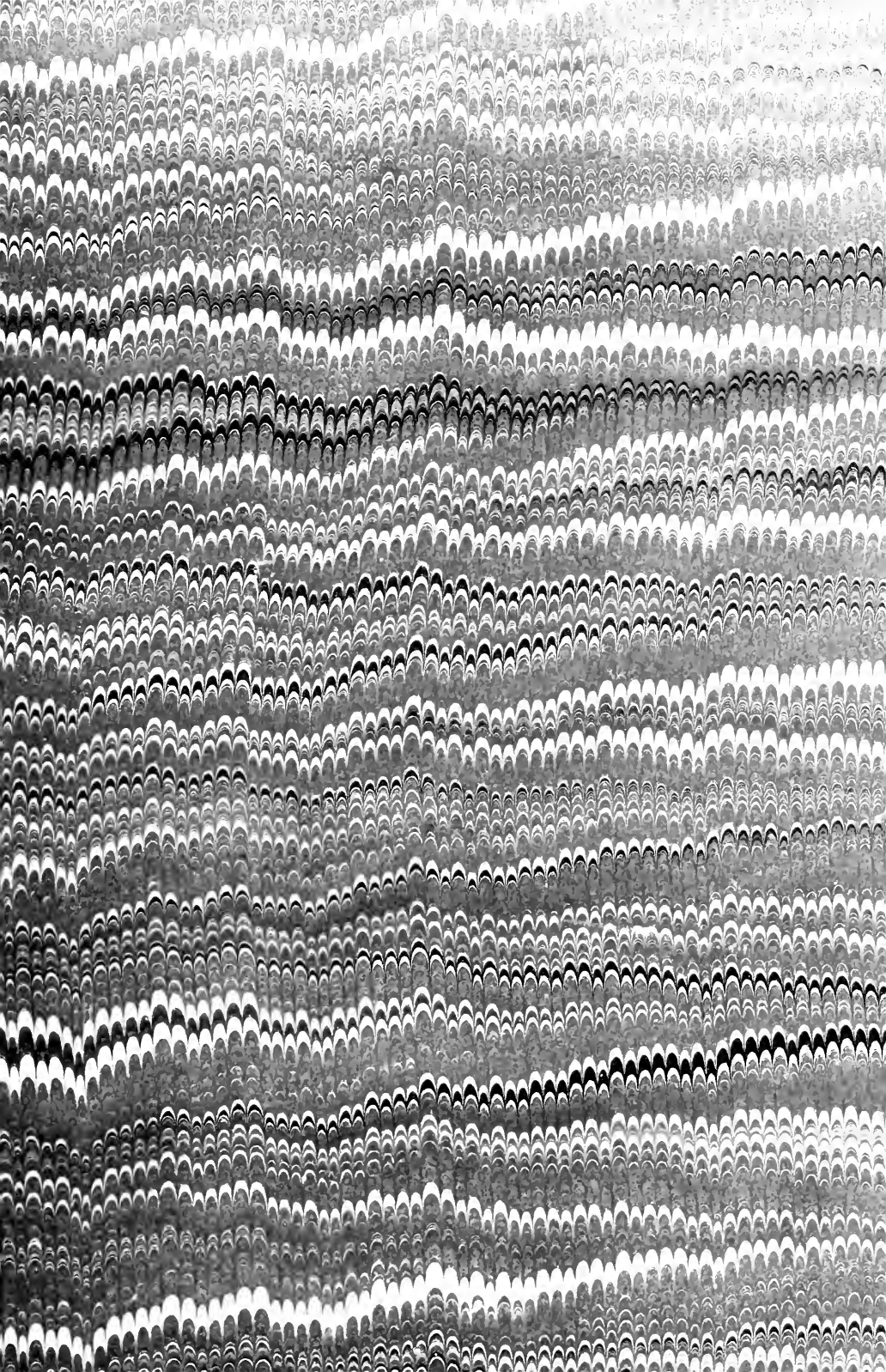
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Exercises vpon the first Psalme.



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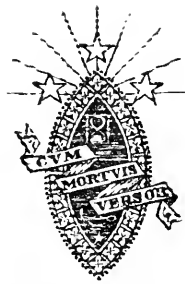
EXERCISES
Vpon the
FIRST PSALME.

Both in Prose and Verse.

BY
GEORGE WITHER.

PRINTED FOR THE SPENSER SOCIETY.

1882.



PRINTED BY CHARLES E. SIMMS,
MANCHESTER.

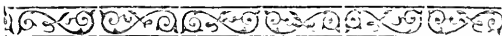
EXERCISES
V P O N T H E
F i r s t P S A L M E .

Both in Prose and Verse.

By G E O : W I T H E R ,
Of the Societie of
Lincolnes Inne.

But, his delight is in the Law of the LORD. &c.

P S A L . I . v e r s . 2 .



L O N D O N ,
Printed by *Edw. Griffin*, for *John Harrison*,
and are to be sold at his shop, in *Pater*
Noster Row, at the signe of the
Golden Vnicorne. 1620.



TO
THE NOBLE
YOUNG GENTLE-MAN,
S^r. IOHN SMITH, Knight ;
onely Sonne to the honourable
Knight, S^r. THOMAS SMITH,
Gouernour of the *East-India*
Company, &c. The Author
of these Exercifes, heartily
wifeth all true happi-
neffe whatfoeuer.

SIR,



Vch hath beene the re-
spect, and many the
courtesies ; which, I
haue receiued from your no-
ble Father. And the greatest re-

A 3 quitall

The Epistle

quitall I can giue him; is, to make my selfe (as far as in mee lyeth) such a one, as that hee neede not repent, nor be ashamed of the respect hee hath shoune mee: and that, if I should dye vnable to repay his kindnesse; he might yet, haue some cause, to thinke his fauours not altogether lost vpon mee. Nay rather, might reckon them among the good deedes he hath done) in regard I haue made vse of them, (not to follow my pleasures, but) to enable me in some good endeauours.

Of which, this little volume is a part; & knowing, I should well
well

Dedicatorie.

well witnesse my loue vnto him, whensoever I gaue good testimony of mine honest affection towards you. Lo, as a pledge therof, I consecrate to your vse, these *Exerciscs*. And, with your name, deliuer them ouer to the world. That, when, and wheresoever they shall be read; you may be remembered, both for a louer of these kinds of studies, & a Fauourer of his, who was desirous to bee honestly employed. For, such haue you approued your selfe towards mee, both in your courteous familiarity: and by that free acceffe, which in my meditations, I haue alwayes

A 4

had

The Epistle

had to your Library.

Accept then these papers; & let it not be tedious vnto you, fometime to read them ouer. For, though I may be thought fitter by many, to accompany you in the way of pleafures: then to prefent you with any found precepts of morality, or Religion. Yet, I hope, you fhall finde me an Inſtrument: readier to encourage you, in e-uery of thoſe vertues, wherwith your education hath acquainted your youth: then to whiſper ought, that may bring you in loue with thoſe vanities; whereunto, ouer-many other of our Gentry, are fo much en-clinde.

Dedicatorie.

clinde. For, though that way, I might haue more bettered my fortunes, and esteeme, among some men. This way, I am fure, I shall better fatisfie my conscience, and my dutie to God.

Neuertheleffe, I prefer not this to instruct you; but, to be a Remembrancer, of those things, in which you haue alreadie beene instructed. For, your good Father, hath not onely largely prouided for you, the temporall felicities: but, asmuch, as in him lieth, prepared you for that *Blessednes*, which is treated of in these *Exercises*. More he cannot do; feeling,

The Epistle, &c.

feeing, it must be euerie mans particular endeauor, that shall purchase him this treasure, being the most inuuable that can be For, the greatest *Monarch* of the world, hath neither power to giue, nor take it, from you. Yea, and without it, the more of other blessings you possesse, the more miserable they will make you. But, I know, you will bee happie in the profecution therof, that you may treble that happines, in the possession of it. And, to that end, you haue my prayers, who am

most faithfully yours,

G. W.



To the Reader.

K*now, that many of you,
e're this time, expected
the first Decade of the
Psalmes, according to the promise,
in my Preparation. And there-
fore, when you behold here, but a
tenth part of it, I shall be thought to
come too much short of what I inten-
ded. As indeed I doe (seeing, I then
wanted not much, of hauing fini-
shed the whole Decade in that
manner, as I purposed to set it forth)
But, if it were here fitting (or any
way for your profit) to discouer them,
I might*

To the Reader.

I might giue vndeniable reasons (to excuse my selfe) which I now con-ceale.

Onely thus much, I will say. Few men consider, how many paine-full dayes (after the maine labour is ended) the writing ouer againe of such a volume will aske; how many moneths it may be afterwards attended at the Presse; how much charge, the Authors little means, may (without any profit of his labours) bee put to; nor, through how many vnlooked-for troubles and businesse, hee must make way vnto the performance of it. For, if they did know, and weigh this; so many, that are idle ones themselues, would not so often (as I heare they doe) blame my idleneffe.

To the Reader.

idleneffe. But, rather wonder, how; and when, I got meanes and time, to performe what is already done.

Discouragements, and hinderances, I haue had many, since I began to meddle with the Pfalmes. But helps, or encouragements, I haue had none; no, not the least part of one: saue the comforts, which I haue found, within mine owne heart. And they are so great, that I am still resolu'd to proceed in this work, as I shal be enabled. For, though it may come the more slowly forward, by reason of some lets: yet, I am perswaded, God will supply, by his grace, whatsoever, I am that way deprived of. And (if I can haue patience) bring what I intend, to much more happie perfection,

To the Reader.

perfection, then if I had received no obstacle in the performance.

This Psalme, in the meane while, my friends were desirous of; and haue wished me thus to publish the rest, by one or two together, vntill a whole Decade be imprinted: That so (euery Psalme, being an entire thing of it selfe) those poore men, who are desirous of them, and vnable to spare so much money together, as will buy a greater booke, may by little and little, without any hinderance furnish themselves of all. And beside, they thinke the portablenesse of it, may make it the more frequently read; for which causes I haue hearkned vnto them.

Take then in good part, this little beginning

To the Reader.

beginning. Value it, as it shall deserue to bee esteemed; And, let not my vnworthinesse bee any blemish vnto it. For, though I am no profess Diuine; yet, my profession is Christianitie, and these my labours, hauing the approbation of Authority, are not to be despisedly reckoned of, as mine; but receiued as the doctrines of the Church: who hath now, by her allowance, both made them her owne, and deliuered them ouer vnto you. So; Gods blessing on you, and me, and farwell.

G. W.

The feuerall Exercifes
vpon this Pſalme,
are theſe.

1. **A** *Preamble*: wherein the *Author*, the *Perſon*, the *Matter*, the *Method*, the *Occaſion*, and *Uſe*, of this Pſalme, are treated of. pag. 1.
2. The *Metricall Tranſlation* of this Pſalme, with ſhort notes, to iuſtifie the questionable places in that *verſion*. pag. 9.
3. The *Seuerall Readings* of this Pſalme, in moſt of the ancient and moderne Interpreters. pag. 15.
4. An *Expoſition*, diuided according to the parts of the Pſalme: the firſt part begins, pag. 19. the ſecond, pag. 89.
5. *Meditations in verſe*, vpon the ſame Pſalme, beginning: pag 123.
6. A ſhort Paraphraſe in proſe, wherein the vvords of the Pſalme are vvholly preferued. pag. 159.
7. A Prayer, taken out of the Pſalme, petitioning for the bleſſings; and to be deliuered from the vnhappineſſe therein mentioned. pag. 163.

EXER-



EXERCISES V P O N T H E first P S A L M E.

- i. *Of the Author of the first Psalme, and the person speaking there: Of the matter also, and method of it: with the occasion, and vse.*



He first Psalme (which hath no title in the *Hebrew*) most of the learned Fathers ascribe to *Dauid*; as *Origen*, *Ambrose*, *Basil*, *Augustine*, *Cassiodore*, &c. yea, and *S. Jerome* (though he elsewhere follow-

B eth

* *In Epist. ad Paulin de omnibus sacris Scripturis.*

eth the opinion of the Hebrew Doctors in his time) in one of his * Epistles, attributes this *Psalme* to *Dauid*. Some also there bee, who suppose it to be composed by *Esdra*s, who is affirmed by *Athanasius* and *Hylarie*, to haue gathered the *Psalms* into one volume. But since the Scriptures make no certaine mention thereof, vrging no man to follow this or that opinion, I leaue it as indifferent; although I must confesse, that I myfelfe am more enclined to their side, who impute this *Psalme*, with all the rest, to *Dauid*. But doubtles, whosefoeuer it were, or by whomsoeuer the whole booke was thus ordered; this, was most properly made a Proeme to the rest, for that it treats of *Blessednesse*, which is the principall end of all Instructions.

The person speaking in the 1. *Psalme*, & the matters handled in it.

The *Person* principally speaking in this *Psalme*, is the *Holy Ghost*, by the mouth of the Prophet, who doth hereby

the first Psalm.

3

hereby first teach vs who is truly happy, *vers.* 1. 2. Secondly, by a Similitude, we are made to vnderstand the excellent estate of him, that is so blessed. *vers.* 3. And lastly, wee are here informed, that the wicked being nothing so, dreame of a false vncertaine felicity, and are, both in respect of their present and future condition, most miserable. *vers.* 4. 5. 6. In breefe, this *Psalm* may bee diuided into two parts, the first three verses, fet forth the blessednesse of the *Church* in *Christ*, and the other, declare the lamentable condition of all that seeke for happinesse without him.

Something I will say, concerning the ground and occasion of this *Psalm*; for, I haue shewn you before in my *Preparation*, that there were certaine diuine subiects, some of which the holy Prophet alwayes made the first *Obiects*, of his contem-

The occasion of this Psal.

Vide Prepar: to the Psalter. cap. 5.

B 2 plations,

Genef. 2.

plations; and the meanes, whereby he ascended vnto the cleere knowledge of the high Mysteries, deliuered in euery *Psalme*. Now, although here be no *Title* to shew vs so manifestly, what he made the foundation of his contemplation, that we should peremptorily conclude it, to be this, or that particular; yet, by the matter of the *Psalme*, we may (I hope) without iniury to the Holy Spirit, giue our meditations leaue to ayme therat. And to me it plainly appeareth to bee that Double-Law of God, which was giuen in *Paradise*. For, though at the beginning, God created man, that he should know, loue, enioy him, and bee made blessed in that fruition; yet, he would not that such blessednesse should be obtained without some condition. And therefore hee gaue him an easie, but (as I sayd before) a Double-Law, partly affirmatiue, partly negatiue: the affirmatiue

The first Psalm.

5

firmatiue part was, that hee should dresse the garden, and eat freely of euery tree therein : the negatiue was, that he should not eat of the Tree of knowledge of good and euill. And there was both a promise of reward, for his obedience ; and a commination of punishment, if hee transgressed : but *Adam*, who by obedience, might haue bene eternally happy ; by disobedience, was thrust out of *Paradise*, into a world of miseries, to wander for euer in discontentment, and in the vnhappy shadowes of death. Which God beholding with pity, bestowed on him, in place of originall righteoufnesse which hee lost ; a meanes of Iustification : and (changing the accidents, though not the essence of his first command) gaue to him in his Word, that generall Law of Faith, by which hee, and his posterity, might bee directed out of the way of perdition, and ariue

B 3 againe

againē at true felicity. This Myſtery, being the firſt in the holy book of God, that moſt neerly concernes vs, the Prophet, as it ſeemeth, contemplated, and made it the obiect and ground-worke of this firſt *Pſalme*: For, as God gaue to our firſt *Parents* in *Paradiſe*, a negatiue and affirmatiue Law, ſo in that vniuerſall Law, impoſed ſince their fall, ſome things are commanded, and ſome forbidden to bee done; and that Law, in reſpect of the eſſence, is one throughout all the ages of the Church. Moreouer, as *Adam*, if hee had kept the Commandement of God in *Paradiſe*, ſhould haue there liued a happy life, and peradventure beene translated from thence without death, into a more glorious bleſſedneſſe in Heauen; ſo wee, by keeping the Law, which is ſince giuen vnto vs inſteed of the Tree of life in this world, ſhall obtaine the bleſſedneſſe

ness of Grace in Gods Church for the present, and the perfection of all happinesse (euen the life of eternall glory) hereafter. Contrariwise, as *Adam*, by contemning the Law of God, with the tree of life, in eating the forbidden fruit, lost thereby the Estate of blessednesse, and incurred for the breach of a double Law, the danger of a double death; so, those which transgresse the two-fold Law of Faith and Workes, which he hath since giuen in his Word, doe both depriue themselues of the fore-named felicity, and are the second time (and that irrecouerably) in the way of eternall damnation.

The effect hereof is opened in this *Psalm*; and therefore it may with good probability bee supposed, that he tooke the Parable, whereupon he compiled this *Hymne*, from the Mystery of the Tree of *Life* planted in *Paradise*, and from the Law and

B 4

Charge

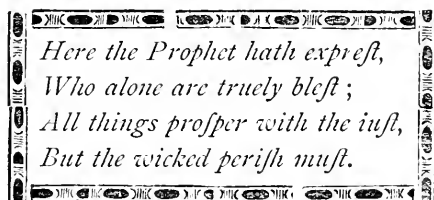
Charge which was there giuen vnto *Adam*; and he sheweth, that as the transgression of the Commandement, is the way that perisheth; so the fulfilling of the *Law of the Lord*, is the onely meanes which is left vs, to recouer againe the happinesse that we haue lost.

The vse of
this Psalme.

This *Psalme* wee may sing, or meditate, when wee are disposed to praise and set forth the blessed and vnspotted life of our Redeemer; or else, when wee are discouraged with the prosperity of wicked worldlings (which seemes to bee the onely happy men) we may hence, both informe our selues of their end: and comfort our soules, with remembrance of the blessed estate, of a good Christian.

THE

The metricall Translation of
the first Psalme.



*Here the Prophet hath exprest,
Who alone are truly blest ;
All things prosper with the iust,
But the wicked perish must.*

THe Man is ^ablest, who walketh not ^bastray
In their ^clewd Counsels, that ungodly are,
Who neither standeth in the sinners way,
Nor with the scornfull sitteth in their chaire.

But, in the Law of the ^deternall LORD,
^eSincerely placeth he, his whole delight,
And in his Law, ^fhis euer-blest Word,
Doth ^gexercise himselfe both day and night.
He,

*He shall be like a tree, which close beside
 The ^h Riuers set, his fruit doth timely giue ;
 His leafe shall neuer fade, ⁱ but fresh abide,
^k And whatsoe're he takes in hand shall thrive.*

*But with ungodly men it is not so : (fann'd)
 For they are like the chaffe, which (^l being
 By puffs of winde, is driuen to and fro.
 In Iudgement, therefore shall not sinners stand:*

*Nor the ungodlyⁿ (be admitted) where,
 The righteous shall ^o in one assemble^p then :
 For, ^q GOD well knowes their way y^t Righteous
 But perish shall, y^e path of wicked men. (are*

^a Blessings, or all happy things, belong to that man, &c. For some take the Hebrew word to be a Substantiue plurall, and some an Adiectiue plurall ; but which soeuer it be, it is fully enough expressed in this our English phrase, *Blest*, or, *Blessed is the man*. ^b The word, *astray*, seemes heere to be added onely for the verse sake, but the fence indeede includeth it, seeing it is an erroneous

The first Psalm.

II

ous walking from God, which is meant in this place. ^cThis Epithite is not added in the Original, nor other, which I fomtime vse in my metrical translation of the Psalmes: neuerthelesse, I think I may, with a good conscience, insert them; where they are either such, as are warrantable in some other places of holy Scripture, to be well vsed in that fence: or such as may be naturally proper to the subiect, which they are applied vnto. As I thinke this is. ^dThis word, *Eternall*, is an attribute most proper to God, and indecde not to be applied to any other. For, nothing can be rightly called *eternall*, but that which euer *is*, *was*, and *shall be*, without beginning or ending: and therefore I haue added it to the word, LORD, that it might the better expresse here, the Hebrew *Tetragrammaton*, יהוה. ^eThis, and many other such like words, may seeme to be added in diuers places of my translation; whereas, the power of the Hebrew being considered, they will be found included in the Text. ^fThese words are added, *explicandi causâ*, and therefore put in a different character: which liberty, all Translators haue taken, euen in their prose-translations; and to authorize me heerein, I haue not onely the example of moderne Interpreters, but of the *Septuagint* also, who both *explicandi*, & *ornandi causâ*, haue added many words, in their translation. As in the fourth verse of this Psalm, *ὅκα ἕντως*, and in the second verse also, *ἀπο' ἀποσώπεν τῆς γῆς*, neither of which, are in the Hebrew. ^gThe word, *exercise*, which is vsed in some English Translations, doth (in my opinion) better and more fully expresse the meaning of the
Holy

^m The direction letter is here left out in the verse; and therefore refer this note to the word, Sinners, in the last verse of the fourth Stanza.

Holy Ghost, then the word, *meditate*; seeing it may as properly bee applied to the *heart* and *tongue*, as to the *hand*; whereas the word, *meditate*, is neuer with vs vsed so largely, although it be sometime so taken, with the *Latines*. ^h *Riuers*, of it self, aswell expresseth the meaning of the Prophet in our tongue, as *Riuers of water*; for, as by *Flames*, without other addition, we vnderstand *Flames of fire*: so, without other addition also, by *Riuers*, we fully enough vnderstand, *the water, diuiding it selfe into many streames*. ⁱ These words are *explicandi causa* also, as that, spoken of before in the second verse. ^k *And he shall make what e're he doth to thriue*; so it may be read also; for some translate the words thus, *Et quicquid faciet, prosperare faciet*. ^l *Explicandi causa*, as before. ^m In the first verse, because there are degrees of *Sinners* mentioned, and (in the Hebrew) distinguished by three seuerall words, which the *Latines* interpret *Impij*, *Peccatores*, and *Derisores*, that is, the *Ungodly*, *Sinners*, and *Scorners*, therefore in that, and in all such places, where is meant more then one sort of offenders, I haue called them, which the *Latines* terme *Impij*, the **Wicked**, or **Ungodly**; and those which they call *Peccatores*, I haue termed **Sinners**: but in this, and such like places (where one kinde of euill doers is onely spoken of) I haue indifferently named them, sometime the **Wicked**, sometime the **Ungodly**, sometime **Sinners**, and sometime by such other names, as I knew were vsuall in our tongue, to denote such Sinners, as the Holy Ghost there poynted at; for, howfoeuer the circumstances doe in many places appropriate these words, the **Sinners**,

Sinners, or the **Ungodly**, to particular degrees of Offenders ; yet in our tongue, we indifferently vse either of them, to signifie the congregation of reprobate-members of the Deuill. ⁿ These words are included in the sense, though not literally expressed, *vide annotationes Francisc. Vatabl.*

^o This is added, *explicandi causa* ; for here seemes to be meant, that great Assembly of the Faithfull, which at the generall Iudgement, shall bee perfectly made *one* in Christ, who is the head of that mysticall body.

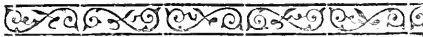
^p I may seeme perhaps, to haue inserted this word, *then*, more for the rimes sake, then for any force it here hath ; but, being well considered, it will appeare to be necessarily added, for it hath respect to the time of that iudgement (spoken of before) in which will be congregated that principall Assembly of the righteous, out of which all vnrepentent sinners shall be vndoubtedly excluded.

^q I told you in my *Preparation to the Psalter*, that where foecer in translating these Psalmes, I met with the Hebrew *tetragrammaton* יהוה I would either expresse it by the word *LORD*, as the *Apostle*, the *Septuagint*, the *Fathers*, and some English translators haue done ; or else by such a word as should somewhat essentially expresse the Godhead : and distinguish it also by writing the same in Capitall letters ; as in this place, the word *GOD* is Charactered : Which (how euer some may thinke) is a significant, essentiall name of the Deitie ; yea, (except the Hebrew *Tetragrammaton*, whose mysteries I am not able to search into) I thinke there is no one word of any language, more significant to expresse the essence of the Deitie, then

is

is the word *G O D*, which though it be for difference sake a little otherwise pronounced, is the same in signification with the word of *G O O D*, an English *tetragrammaton* (out of whose number and forme of letters, if it were to any purpose, I durst vndertake to gather mysteries equall to many of those which some Iewish Rabbines and Cataliclicall Doctōrs haue framed out of the letters and forme of the Hebrew *vnspēakeable Name*.) It comprehends in it selfe all attributes whatsoever, which are expressed in the knowne Names of God, vsed throughout euery language of the world, for eternity, omnipotency, beautie, knowledge, loue, prouidence, blessednes, with the perfection of these, and all other excellencies; serue but to make vp one *Summum Donum*, one Chiefe good, and that is *G O D*: who, is the perfection of all Goodnesse, and he, to whom onely this essentiall Name ought to be giuen. As appeareth in S^t *Matthews* Gospell, Chap. 19. vers. 17. where Christ himselfe telleth vs, that there is none to whom this name of *G O O D*, appertaines, but to the Deitie: *There is none good, but one*, sayth he, *euen God*. And this is made somewhat the plainer, by considering the english word, by which we signifie him that is Gods opposite; for, we call him not as other Nations doe, by a name comprehending some one attribute of his, as the *deceiuer*, or fo; but we impose a name on him, which at once, expresseth all that can be said of him in a thousand words, to wit, the *Deuill*; for, all the particular unhappinesse, mischiefes, and wickednesse of the world, put together, doe make but one perfect *euill*, and he in whom they meet is properly termed

med the *Deuil* or *th'euilt*, for it so seemes to haue
beene aunciently pronounced, vntill the Saxon
Character being somewhat like our D. made vs
loofe their pronounciation; and as we call him that
is the fulnesse of all Good, G O D; so; him that is
the protection of all euill, wee name the *Deuill*.
*These notes I haue added, to shew the Reader, that in
my translation I tooke no vaine libertie, but made con-
science of the least variation, and passed ouer nothing,
vntill I had some reasonable warrant for what I did.*



Variaë Lectiones.

VEr 1. *Musculus, & translationes
Anglicanæ reddiderunt in: præ-
fenti, sed Græcus, & Latina vulgata, &
reliqui, tã veteres, quàm recentiores, le-
gunt in preterito; & alij habent accedit
ad consiliũ, alij ambulauit in consilia,
pretera Grec: vertit ἐπὶ καθέδρα λοιμοῦ.
i. in fede Pestilentiarũ, vt est, in vulg:
lat: sed Ieronim: habet, Cathedra deri-
forum, sic est etiam in recentioribus.*

*Vcr. 2. Deliciæ ipsius, recentior: vo-
luntas*

luntas eius in lege domini, *vulgat: lat.* In lege Iehovæ: *recentior:* in statuto, *Chaldeus.* *Pluraliter* in statutis, *Arabs: intelligens quænis instituta Dei.* & *vbi est,* in lege eius meditabitur *in vulg: lat: translatio Anglicana nominissima,* & *alij habent,* Meditatur, & *Chaldeus,* in laminatione eius cantat, *sive* Iubilat.

Ver. 3. Et est velut, &c. *alij legunt,* & fuit, *Græcus κὶ ἔσται, i.* & erit. Quæ fructum suum dat: *recentior:* dabit *Genev:* fructum suum concoquens, ad maturitatem producens, *Chaldeus.* Folium eius non marcescit, *recentior:* non defluet, *Vulg. Lat.* & omnia, quæcunque faciet, prosperabuntur, *Vulg. Lat. Chaldeus sic reddidit,* Omne germen quod germinat, grauescit, & prosperatur.

Ver. 4. Non sic Impij *recentiores.* *Sic est etiam in Vulgat: Lat. & in Septuagint. sed idem repetunt, vidt: οὐκ οὕτως οἱ ἄσεβεις οὐκ οὕτως.* Non sic impij, non sic,

fic, & in fine versus addunt, ἀπὸ προσωποῦ τῆς γῆς, à facie terræ. Sic etiam & Arabs. Tanquam gluma recenti: Puluis, *Vulgat. Lat. sed idem significat. nos enim in occidentali parte Angliæ vocamus tegumentum tritici, Æt.*

Vcr. 5. Non stabunt impij recenti: alij legunt, Consistent, *Græcus, οὐκ ἀναστήσουσιν*, Non resurgunt. Sic *Vulgat. Lat.* In iudicio, recenti: in Die Iudicij magni, *Chaldæus.* In fine, *Arabs: denotans extremum Iudicium, in fine Mundi.* In Congregatione Iustorum recenti. *Alij* in Cætu. *Alij* in Concilio. *Græc: οὐκ βουλῆ δικαίων. Vulg: Lat:* In Consilio Iustorum.

Nota, quod in libris Græcis & Latinis, versus tertius in duos diuiditur.

The reason why I haue heere inserted these various Readings, and in Latine, rather than in English, appears in the third chapter of my Preparation to the Psalter.

C

The

The first part of the
P S A L M E .

1. **B**lessed is the man, that
doth not walke in the
counsell of the vngodly,
nor stand in the way of sinners, nor
sit in the seat of the scornfull.

2. But his delight is in the Law
of the LORD, and in his Law
doth he meditate, day and night.

3. And he shall bee like a tree
planted by the riuers of waters, that
will bring forth her fruit in season,
his leafe shall not fade, and whatso-
euer he doth, shall prosper.

The

The Exposition.

*In nomine Patris, & Filij, &
Spiritus Sancti.*

BL E S S E D : As a word of comfort, and a signe of good speede to my labours, stands heere to make happy my beginning of this endeauor : and I humbly beseech the Euer-liuing God of *Dauid*, both to make *blessed* my proceedings, & grant that my end may be crowned with the glorious reward, of eternall *Blessednes*. For, that is the precious Iewell, which euer since the world begun, hath bene the principall ayme, whereat euery man shot, and the prize, after which they haue run. But indeede, the way it hath bene often mistaken, and among the *Philosophers*, which were accounted wisest, it was a long time questiona-

C 2 ble

The way of Blessednesse, is by most men mistaken.

In what things
the Worldling
placeth his
happineffe.

1 Cor. 15.

Rom. 14. 17.

ble, both wherein this happineffe consisted, and by what meanes it was to bee attained vnto. Nor in the times of heathen ignorance onely, were men deceiued in their aymes; but euen amongst vs also, at this day, the greatest part run wide, proposing vnto themselues, a happineffe in the enioying of those vaine things, whereby, they are often hurried quite beside it. For, some place their felicity, or *Summum Bonum*, in hauing the foueraignty and authority ouer others; some, in abundance of riches; and the greatest part, Epicure-like, in fleshly delights and pleasures, *Lct vs eat and drinke* (say they) *for to morrow we shall die.* But the Kingdome of God is not meat and drinke, as the Apostle saith; and therefore that men might not still bee deceiued, and so weary themselues in a wrong course; the Author of this Psalm hath here decided the matter in question: and
 fhewes

The first Psalm.

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shewes vs, that true *Blessednesse*, neither consisteth in obseruation of the mortall vertues, as *Philosophers* thought; nor in the worship of many Gods, as the *Pagans* suppose; nor in obseruing the Law of *Moses*, as the *Iewes* dreame; nor in enioying the pleasures of this life, as great *Courtiers* and *Epicures* beleue: But quite ouerthrowing the opinions of all these, and their foolish expectations, who build their contentment on honour, riches, and such like things of this world; he affirms, that man only to be most truly blessed, and in the path to highest happinesse, who, shunning the wayes of meere naturall men, endeaouureth also to auoyd the custome of sinners, to seperate himselfe from the scornfull enemies of the truth, and to continue sincerely, embracing and rightly professing the doctrine of Gods word. And this kind of *Preface*, the Holy Ghost,

C 3

as

Why the Holy Ghost vsed this preface.

Math. 5. 3.

as it seemes, hath vsed ; because, by discouering (at the first view) so precious a Iewell, as *Blessednesse* ; hee would allure men, to giue the more heede vnto those mysteries and instructions, which are afterward deliuered : and, if it were possible, make them more willingly conforme themselues vnto the courses, which are inclusiuely propounded. The like kind of beginning hath the heathen Philosopher, *Aristotle*, vsed in his *Ethicks* ; and which is more to be heeded, our Sauour made it the *Exordium* of his Doctrines : as appears in that his first Sermon preached in the Mount, where he begins to pronounce, who are blessed : *Blessed* (saith he) *are the peace makers, Blessed the poore in spirit, Blessed the meeke, &c.* and so saith our Prophet. *Blessed*, that is, according to the originall, *Blessednesse, Blessings*, or all happy things, *appertaine vnto that man, who walketh*
not

not in the Counsell of the vngodly, nor standeth in the way of sinners, as it followeth in the Psalm. And this his Blessednesse is double; for, he hath the hope and means of happinesse in this world, and assurance of eternall glory in the next: or, as the Apostle expresth it, both the promise of this life, and that which is to come.

1 Tim. 4. 8.

Now, what the blessings of this life are (which God hath ordained, for such as walke in his ordinances) you may read in the last booke of *Moses*; *Blessed*, sayd he, *shalt thou be in the Citie, and blessed in the field; blessed shall be the fruit of thy body, the fruit of thy ground, the fruit of thy cattell, the encrease of thy kine, and the flocks of thy sheep. Blessed shall be thy basket, and thy store; blessed shalt thou be when thou goeth out, and blessed when thou comest in.* Yea, as it is in the same chapter, among many other temporall blessings, *God shall make thee holy vnto*
C 4 *himselfe,*

Duet. 28. 3.

1 Cor.

himselfe, if thou keepe his Commandements. Or if you would, in a word, receiue a glimpse of the perfection of the blessednesse, which belongs to the godly man. *S. Paul* giueth vs the best knowledge of it, in shewing how farre it is beyond the reach of our knowledge; for, *saith he, neither hath eye scene, nor care heard, nor can it enter in the heart of man, what God hath prepared for them that loue him,* 1 Cor. 2. 9.

1 Pet. 3. 11.
Psal. 34. 14.

This *Psalme*, as I sayd in the Argument, consisteth of two parts; in this first part, is set forth the blessed estate of the Iust, and who is such an one: in the other part, the miserable condition of the wicked. In the two first verses, the *Blessednesse*, and Piety of the man so happy, is both negatiuely, and affirmatiuely described; for, the *Prophet* hath begun, according to that saying of *S. Peter*, *Shun euill, and doe good:* and indeed, true righteouf-

righteousnesse consisteth, aswell in eschewing what may prouoke, or displease God, as it is expressed in the first verse; as in seriously performing, or endeauouring that which may please him (which is declared in the second.) And, as a well experienced Physician, doth first purge away all the ill humours, that occasioned the sicknesse of his weake Patient; before hee will administer those Cordials, which are prepared to recover his health: So, by this order, in his description of a blessed man, the Holy Ghost doth shew vs, that before the physick of his Word, can worke effectually in our hearts, for the saluation of our soules; wee must bee cleansed from the corruptions, which wee haue gotten by the euill-affected *counsell*s of our owne hearts, or, the infectious society of the wicked: and, as it were, diet our selues, by abstaining from their abominable

minable customes; which *Diet*, is here first prescribed in the negative; And it is, as if hee had sayd thus. *If you euer intend to recover the health of your soules, and become partakers of true blessednesse; you must neither walk in the counsels of the vngodly, nor stand in the way of sinners, nor sit in the seat of the scornfull:* for these are the courses which hee shuns, that doth arriue at *happinesse*.

What manner
of expression
the Holy
Ghoſt vseth.

But, the Holy Ghoſt hath not here vsed the ordinary manner of speech, in his description; but rather, by way of *Metaphor*, exprest it: & the *Diuine Muse*, hath into three *Traids*, or triple heads, diuided this *Negative*. In which are to bee considered three *subiects*, three *qualities*, three *actions*. And there is an admirable *gradation* in all the parts: first, in the *subiects*, or *persons*; from an *vngodly man*, to a *sinner*: from a *sinner*, to a *scorner*. Next, in the *degrees* of sinne; as, from the

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the *counsell*, to the *way*: from the *way*, to the *seat*. Lastly, in the *manner* of it; from *walking*, to *standing*; from *standing*, to *sitting*: and their wickednesse, is increased to the full.

By the *vngodly*, such are heere vnderstood, who are still in their originall corruptions; and being ignorant of God, and his seruice, encline to those euill affections, whereunto their nature is subiect. Yea, by the *vngodly*, are principally meant *Infidels*; such as are ignorant of religion, and the diuine worship of God, according to his Word: such, as employ all their endeauours, without thought of him, to become happy in this life; giuing themselues ouer vnto couetousnesse, pleasures, with such like vanities, whereunto their affections lead them.

The word *vngodly*, in our tongue, doth of it selfe, very well answer to this Explication; for, as *Godlineffe*
most

The first
Triade.
The vngodly,
who they are.

most properly appertaineth to *God* and *Faith*; so, *vngodlineffe* expresseth the contrary thereunto. The Originall importeth such a crue, as are so restlesly affected with worldly cares; and euill perturbations of the minde, that they are endlesly, hurried to and fro in their vngodlineffe: like the sea, which hath no power to stay it selfe. And so *Esay* describes them, *The vngodly* (saith hee) *arc like the troubled sea, when it cannot rest; whose waters cast vp mire and dirt.*

Isa. 57. 20.

Walking.

Psal. 119. 1.

Gen. 5. 24.

2.Chron. 22-3.

By *walking*, is Metaphorically vnderstood, the ordinary proceeding of men in all their actions, whether of faith or works. And in this place is ment, a *departure* from God in the progresse of their liues. And although in my *metricall* translation, I haue expressed it by adding the word, *astray*; it is nothing from the naturall sence of the verse: seeing there is ment an, *erronius walking*, or wandering

ring from the right way ; as the word *abijt* in the vulgar latine, verie well manifesteth : for, it signifieth moft properly, *to goe away*. And Saint *Augustine* faith, *Ille abijt, qui recessit a Deo.*

By *Councels* are here ment the internall deliberations of the minde ; and that naturall inclination of man to euill, which God spake of when hee said ; that the *Imaginations of the thoughts of his heart, were onely euill continually*. For, *Councell* is not here fo strictly taken as *Aristotle* defines it in his *Ethicks* ; where hee faith, that *Councell is the finding out of the fittest meanes to bring any thing to passe* ; but *Councell* in this place, signifieth rather *Tempations*, then such *Councell* : and it hath aswell respect to the inward perswasions of our owne lusts, as to the outward aduise of others. *Euery man*, faith Saint *Iames*, *is tempted, when he is drawne away and enticed*

Councell.

Gen. 6. 5.

Gen. 8. 21.

Arist. 3. *Eth.* 3.

Iam. 1. 4.

ced by his owne corruption, Iām. 1. 4. But if you will know further, and more particularly what the externall *Councils* of the ungodly be, where-to they tend, and what euent follow them; you may reade it in the *Proverbs* of *Solomon, Chap. 1. vers. 10. 2. Sam. 19. 2. Gen. 37. &c.*

Triade 2.

Sinners who they are.

Now, we come to the second *Triade*, in the Negatiue, which faith; that the *Blessed* man, is such a one as doth not *stand in the way of sinners*, and here is expressed a degree of wickednesse beyond *walking in the Councils of the vngodly*. For, by those that are said to *stand* in the way of sinners, are such vnderstood; who are not onely led by the vaine deuises, and imaginations of their owne hearts (which procede from original guiltines) or such, who are simply ignorant of God, and Religion (as the heathen nations are) But, those are thereby ment also, who haue follow-

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lowed the *Councell* of their owne lusts, to put them in execution, with such as are willingly ignorant of the worship of God; negligent of the meanes of their conuersion: and offenders against the precepts of the first, and second Table of the law. These are said to *stand*, not because they walke no further in the path of vnrighteousnesse: but rather, because they not returning back to the way of Godlinesse, follow their wicked actions, with a settled delight in them: *Stant quia in peccato delectantur*, saith Saint *Augustine*; yea, they are such as perseuere vntill they haue gotten a habit in sinne, and made (as it were) a beaten path in vnrighteousnesse. For, such is the *Emphasis* of the word, as it imports a *continuance* and *insisting* in euill: not a falling by infirmitie, as *Dauid*, and *Peter* fell; but a reiterating and heaping of sinne vpon sinne, through the whole course of their liues.

To *stand*, what it meanes.

What the way is,
Psal. 86. 11.
Acts. 18. 25.

Ma. 7. 13.

Eccles. 7. 22.

Who they are
 that stand in
 the way of
 Sinners.

liues. For, the word *way*, both here, and in other places of Scripture is many times Metaphorically used for Doctrine, or Religion; and sometimes for the manner of our liuing, whether good or bad. But, the *way* that the *Prophet* here means, is that *broad and much troden way, leading to destruction*, whereof our Sauiour spake, in the Gospell of Saint *Matthew*.

And to make the matter more plaine; those that *stand in the way of Sinners*, are not such as vnwilling, or through infirmity offend: For, *there is no man on the earth that doth good, and sinneth not* (saith the Preacher) but those who setting there loue vpon euill, haue gotten (as I said) a habit in sinning: and suffer themfelues to bee carried headlong by the concupiscence of their hearts into all wicked actions, vntill they haue by continuance made themfelues

felues not onely seruants to finne and vncleanness: but euen blusshesse, and without shame, both of what they doe; or before whom, they commit their follies.

Such, were the *Sodomites*, that fell into the house of *Lot*; such sinners, were the *Beniamites* of *Gibcah*; such, are all the keepers of publick houses of iniquity; such, are those common swearers; that when you tell them of their oathes, will in sport (to make an vnfaury ieast) sweare that they swore not: such, are they, that goe to bed late, and rise early, to follow drunkenness; such, are those that spend all their youth in ridiculous vanities, and are distinguished from the children of God, by their language; For, it often foundeth *God danme me*; and such, are those Gallants amongst vs, as dare, impudently, boast of their beastliness, or in merriment publish their

Gen 19. 4.

Iud. 19. 22.

Esay. 5. 11.

Pre. 23. 29.

D owne

Gen. 13. 13.
Sam. 15. 18.
Math. 26. 45.
Luke 7. 37.
Iob. 9. 16.

The 3. Triad.

What it is to
 fit in the feate
 of the scorn-
 full.

Scorners who
 they are.

owne lasciuiousnesse: euen these are
 such, as the holy-Ghost meaneth in
 this *Triade*; and distinguisheth from
 other offenders, by the name of
sinners; as appeareth through both
Testaments.

The last part, or *Triade* of this Ne-
 gatiue is: hee must not *fit in the feate*
of the scornfull (that is) hee must not
 haue fellowship with obstinate Here-
 ticks; nor carelesly, stubbornly, or
 against his owne knowledge, continue
 in vnrighteousnes or vnbeleefe:
 nor scoffe at Religion, with the pro-
 fessors thereof: nor insult ouer good
 men in their miseries: nor by blas-
 phemous speeches, or erroneous do-
 ctrines, maliciously oppose himselfe
 against God, and his truth: nor be
 associated with such men, as are
 wholly giuen ouer to a reprobate
 sence. For, by *scorners*, the holy
 Ghost meanes those, who are not on-
 ly guilty of originall vncleanenesse;
 or

*Mat. 23. 14.*The Chaire
or feate of
Scorners.To *fit*; what
it meanes.

the knowne truth, and their owne Consciencences; such, are those that make Religion a colour for their villany; *Denouring widowes houses, vnder the pretence of long prayer*: and these, if they once get into the *Chaire*, and sit there; are those finners which shall neuer bee forgiuen: For, by the *Chayre*, or *seate*, is vnderstood; a desperat security, and a diuelish obstinacy in malicious wickednesse; and hee is properly said to *fit* there, that continues in his peruersenesse, without repentance, vnto the end of his life. And the reason why there is no redemption for such, is; not because there is want of mercy in God: but by reason there is no repentance in man.

These, make vp the three *degrees* of comparison, and the third and last step to the Diuell: For, to *walke* in the *councell* of the *vngodly* (which is the purpose of sinning) is bad: To
stand

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stand in the *way* of *sinners* (which is the action of it) is worse; But to *sit* in the *scate* of the *scornefull* (which is to die impenitent in his wickednesse) is worst of all, and the highest degree of a Reprobate.

But, to draw into fewer words this exposition of these three-folde Negatiues; by the *ungodly*, are ment *vblecuers*; by *sinners*, those that are vniust and dishonest in their actions; by *scorners*, obstinate Hereticks; by the *Councels of the ungodly*, are vnderstood the vaine cogitations of meere naturall men, with the superstitions of *Iewes* and *Pagans*; the *way of sinners*, is a vitious course of life, as the breach of the morrall precepts; and the *Chayre of Scorners*, is the obstinate profession of false Doctrines. Now, he that beleeueth not the promise of the Gospell, *walkes* in the *Councell* of the first; hee that adicts himselfe to Pride, Couetous-

A briefe of what went before.

D 3

nesse

The Chaire
of Pestilence.

ness and such like; *stands* in the way of the second: And hee, that dies in the maintenance of a false worship, or in any of these finnes, without repentance; is seated in the *seate* of the *scornefull*. Which the *Septuagint* calleth; the *Chaire of Pestilence*. And it very well expresth the nature of that sinne: For, as the plague of Pestilence, is a disease most dangerous; infectious; and the suddaine deuourer of mightie congregations: So, those kind of sinners doe by their doctrines, contemptible speeches of God, and euill example; quickly infect, poyson, and kill the soules of an innumerable multitude of men. And therefore, obstinate Hereticks, Atheists, false Teachers, Scorners of the Truth, Deriders of Religion, and vnrepentent sinners; may very well be said to sit, in the *Chayre of Pestilence*: For, they are the plague of the world; and to be abhorred as a most

most dangerous, and infectious Pestilence, to the soule of Man.

And thus haue you this gradation opened; which may bee eyther vnderstood according, to the ordinarie course: to wit, as from the positie, to the superlatiue: in this manner. He that is a blessed man, must bee carefull, that he *walke not in the Councell of the vngodly*; much more that he *stand not in the way of sinners*: but about all things, he must be most circumspect, that he shunne; *the infectious seate of Scorners*; Or, else it may be inuerted thus: The man that wold be blessed; ought not only to auoide *the pestilent seate of Scorners* & obstinate inrepentant sinners: but eschew also as farre asin him lies, *the action, or iteration of any sinne*; nay, he should not so much as suffer his thoughts willingly, to wander after *the vngodly perswasions of carnall desires*.

The *Doctrines* and *Observations*,

D 4

to

The
Doctrines &
Obferuations
arising out of
this verse.
Ob. 1.

The policy of the Diuell, to draw vs vnto the Counfels of the vngodly, and so forth to destruction.

which may properly be gathered out of this verse, are these. First, I obserue, that there be but three steps to Hell, the *purpose* of sinne; the *action* of it; and an *obstinate continuance* therein, without repentance: and valesse we be very watchfull, we may slip downe those three stayres, before we be aware: For, *Facilis descensus Auerni*; it is an easy way to Hell: and the nature of sinne is such; that it insinuates by degrees, into the heart, without being perceiued. First, it serues into good liking; and gaires the consent, or purpose; then proceeds it vnto action. And so forward, vntill it grow ripe; euen to the contempt of God: and this is the policy of the Diuell; to deceiue men: For hee knowes, if hee should perswade at first onset, to renounce God: it is so vnnaturall a sinne; that it wold seem abhominable, to the worst disposed men: & the hart would not admit

admit such a perswasion to take place. Therefore, he makes not that appeare to bee his ayme ; but presents them, rather with such bayts, as seeme to haue no danger in them. He counsels them (according to the natural enclination of their hearts, and the example of worldlings) to seeke preferments, riches, pleasures, with such like vanities ; hee shewes them the glory and vse they may haue ; he perswades the Christian, who is in a meane degree of life, that if he would seeke after honours, he might thereby become a Patron, for the afflicted members of the Church, or Common-wealth. But he knowes well, the olde saying will proue true, *Honores mutant mores*, Honours change manners: and that preferment is able, not onely to make them forget many good thoughts, and resolutions, which they haue in a lower estate: but to blot out of memory
also :

also, friendship, kinred, and the knowledge of themselues (as wee daily see it doth) yea, the Deuill is sure, that if hee can procure a man, but once to climb the ladder of promotion; it will so intangle him with the loue thereof, that it is twenty to one, but that he will renounce God, before hee will yeeld to step one degree backe againe.

Others, hee tempts with ease; and makes them (poore soules) beleue, that if they might disburthen themselues of such businesse, or such and such cares, that they should then better attend to the seruice of God, and with a more quiet minde, follow their deuotions. But the Deceiuer is subtill, and hath by experience seene, that afflictions make those seek God, often and earnestly, that being deliuered of their cares, cannot finde one houre in a month, to serue him.

Others, againe, hee allureth with
the

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the loue of riches : and that hee may
may do so, he causeth them to imagin
(perhaps) that if they were wealthy,
as some men are, whom they know :
there should not so many poore
people, goe thinly clad ; nor such
numbers die, for want of sustenance.
So many *Churches* should not lie ru-
ined ; nor so many works of *Pietie*, or
for the publike profit, bee vnperfor-
med. Yea, he perswades them, that
these temporall things, may not only
be sought after, and enioyed, with-
out the displeasure, or dishonour of
God ; but serue him also for his ser-
uice, and the better setting forth of
his glory. And indeed, so they may ;
where they are moderately sought
after, and gained by honest means.
But, where there is one that seekes
them, with such temperance ; there
are ten, who fettle their mindes so
vpon them, as they choke up all
these good determinations, that
were

Few seeke the
things of this
world temper-
ately, as they
ought.

were at first springing in their hearts. For, a man that is not contented with his estate, but desires things out of his owne concupiscence, without respect vnto the will of God; that man hath giuen the Deuill aduantage, and is *walking in the counsells of the vngodly*; euen after the vaine cogitations of an vnregenerate heart. And not considering the dangerous aduise, that his appetite giues him; hee first suffers his thoughts, to bee busied about those vanities; next, approoues of them; and then hastens, to put them in execution: which aduantage, the Enemy of mans safety hauing gotten, hee causeth him to iterate, and augment his transgression, vntill his heart growes hardned, and his conscience lose the fence and feeling of sinne.

And so it comes to passe, that hee, who made no account of the transitory things of this life, and was touched

ched with the guilt of such, as the world accounts most veniall finnes; before he was allured vnto the *Counsell* of the *ungodly*: having *walked* a little in them; steps suddenly into the *way of sinners*. Which is a great broad path, that leades downe a steepe hill, vntill (without the great mercy of God) he ariue at the *seat of the scornfull*, or the chaire of obstinate impenitency: and when hee is once so low, and seated there; the hill of repentance prooues so steep, that hee neuer returnes again; but there continueth in a desperate estate.

Hereby then wee are taught, that if wee will bee preferued from the danger of sinne, we must auoyd the custome of sinne; yea, the first enticements, & least occasions thereof; and not presume vpon our owne strength: for, hee that is content to heare euill *counsell*, tempts God; and is not sure, whether he will therefore draw

Doct.

draw his grace from him, and suffer him to bee deluded by it. Concupiscence; if it be not resisted, will turne to action; action, to iteration; and at last, comes hardnesse of heart: for, he that feeles in himselfe, the euill motions of lust, and can hardly re- straine them, hauing no obiects to entice him; how much lesse, will he bee able to curb them, if hee come, where hee may haue the beauty, and wantonneffe of another, to inflame him? Or, if he could not bridle his affections before he had committed vncleannesse, when hee had more grace, more shame, more denials, and many more stops, to hold him backe, from wickednesse: Alas! why should any man thinke it possible, for him to forsake it, at his owne pleasure, when hee hath put himselfe out of the way of vertue; and hath neither inward grace, nor outward meanes, to pre- uent it? If, when thou hadst two eyes,

eyes, thou couldst not keep the way, being in it: canst thou hope, hauing neuer an eye left thee; to find it, when thou art out of it? No doubtlesse, if wee cannot keepe the fea from ouer-flowing vs, when the bankes are whole; surely, after they are once broken, the breach will encrease, and the floods will come in, vntill they haue quite ouerwhelmed vs: vnlesse the mercifull hand of a greater power, then our owne, help to recouer vs. A little water will extinguish a cole; but a flame is not so easily quenched. And therefore, we ought to kill these Cockatrices in the egge, and bee wary, not to giue the least advantage, vnto the infirmities of euill. We haue examples enough to warne vs. *Dauid* was a good, and an extraordinary man; yet, giuing his eyes too much liberty, the euill *counsell*s of vngodly affections, got by those windows, into his heart, and drew him
on

The bold presumption of man.

on in their *walke*, vntill they brought him to the *way of sinners*; where hee *stood* a long time, heaping one offence vpon another: And had not God sent a *Prophet* of purpose, to call him out of that *way*; as holy a man as he was, he had neuer of himselfe returned, vntill he had taken vp his *seat with the scorners*. And yet, for all this, wee, euen wee weaklings, dare giue our selues any liberty. We can willingly runne thither, where wee know before, that we shall here see; nay, bee compelled, to bee partakers of sinne: and notwithstanding, warrant our owne safeties.

Some, I haue heard say; that in all companies, they could beare themselves temperately, and among Drunkards, escape free, though all their companie failed of that gouernment: but alas, they see not their owne deformities; for, I haue knowne, that some of them, were e-

uen

uen then distempered, when they sayd so.

Others, I haue heard, so confident in their owne vertues; that they haue professed themselues able, to resist the strongest temptations of incontinency: and that, though they were all alone, with the most tempting beauty, and where they had the greatest prouocations to folly; they could neuerthelesse keep themseues, from any dishonest act. This I haue heard: and belecue me; I think such a thing possible, if they rely more on Gods grace, then their owne abilities; and came into this temptation, by accident, without wilfull seeking, or desiring any such occasion. Yea, many (no doubt) haue escaped such trials. But, if any man depend vpon his owne chastity, and purposely tempt himselfe with opportunities, to doe euill; hee, walkes *the way* which God approoues not: and therefore it shall

E perish.

perish ; yea, although hee intended, at the first, no more, but to haue it in his power, to doe euill ; it is a thousand to one, if God giue him not ouer, to be vanquished by that sinne, which hee foolishly presumed to overcome.

Genes. 39.

Whilst *Ioseph* was about his businesse, the allurements of his Mistresse had no power ouer him : and so, whilst with him, we seek well to employ our selues ; though *counsels of vngodlines*, be rounded in our cares ; and strange vnlooked for temptations, with faire opportunities, lay siege against vs ; yet they shall not preuaile ; no, not these that seeme Mistresses ouer our affections, and powerfull enough to command vs. But, if we leaue to be honestly busied, and, as many of vs young men doe, being idle our selues, seeke out those, who are euery way as idle ; and with vaine discourse, or vnseemly gestures, passe

The first Psalm.

51

pass away our precious houres. Questionlesse, somtime or other, we shall bee betrayed to commit that, which wee little thought perhaps, to haue beene guilty of; and grow, after a while, so base, to seeke that thing of the *Mayd*, which wee presumed the *Mistresse* could neither haue commanded, nor wooed vs vnto. Nay, I am perswaded; that *Ioseph*, who hath gotten the title of Chaste: if hee would haue left his affaires, and ventured himselfe, as some of vs doe, in effeminate court-ships; it is to be feared, that the Spirit of God would haue left him, as it forsook *Sampson*, or *Dauid*. And then, a meaner woman then his *Mistresse*, might haue wrought him to her will; and it is a question, whether he would not haue proued the Attempter, of hers, or some others Chastity.

The second obseruation, that wee may take from hence, is this; that if

Obfer. 2.

E 2

there

there bee degrees in sinne, and severall steps, that lead vs from the way of blessednesse; we must not thinke it enough, if we can auoyd some one degree of sinne. Nay, it is not sufficient, if we shun all but one: for, he that hath gone but one step backe from the right way; if hee doe not come backe that one step, he is neuer likely to ariue at happinesse, though hee neuer goe further on in a wrong path. But it is impossible, to stay vpon any one degree of sinning (without repentance) and not to step into another: as appeareth in the former obseruation.

Obfer. 3.

Thirdly, if wee must bee wary, to auoyd the *Counsels of the vngodly*, & the impiety of misbeliefe; aswel as to shun *the way of sinners*: which (as I sayd before) is the committing of actual sinnes. Then, two sorts of men are hereby warned, to amend themselves, if they euer will intend to be blessed:

Two sorts of men, hee warned to repent.

bleſſed: The firſt, are thoſe morall men, that thinke it ſufficient, ſo they can bee counted juſt pay-maſters, quiet neighbours, honeſt plaine-dealers, and ſuch as doe no men hurt; though they neuer know what belongs to God, or Religion. The other, are ſuch Profeſſors, as ſuppoſe; that if they haue heard Diuine Seruice, twice euery Saboth; ſix Lectures in a week; and ſlubbered ouer their ordinary deuotions: it is no matter, how diſhoneſtly they liue; how vncharitable, and contentious they be among their neighbours; nor how irregular they bee in the courſe of their liues. But, both theſe ought to know, that God promiſeth not any *Bleſſedneſſe* to ſuch Triflers, as do his ſeruice by halues; but vnto them, that hauing both *religion*, and *honeſty*; *faith*, and *workes*; neither *walke in the Counſels of the vngodly*: nor *ſtand in the way of ſinners*. For, all others are

in danger, to take vp their *seat* with the *scornfull*.

Verse 2.

Thus much, of the *Blessed* mans description, by the *Negative*, contained in the first verse of this *Psalme*. On which I wil enlarge my obseruations no further; but come to the *Affirmatiue*, contained in these words. *But his delight, is in the Law of the LORD, and in his Law, doth hee meditate day and nigh.*

Three things obseruable in the second verse.

In which *Affirmatiue*, there are three things to bee obserued, by the blessed man; & they are opposed to those three, which are to be auoyded in the former verse: To the *walking in the Counsells of the vngodly*, is opposed, *a delight in the Law of the LORD*: to *standing in the way of sinners*, is opposed, *the meditation of the Diuine Word*: and, to *sitting in the seat of the scornfull*, a continuall *perseuerance, both day and night, in the true seruice of God*. Yea, these words haue
in

the first Psalm.

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in them, an excellent *Antithesis*, or contradiction, to the courses of the wicked; who, employeth al his counsels, endeauours, and actions, in seeking vaine ends, and aduancing his owne wayes: while the iust man, setting at nought, all earthly affaires and delights, in respect of Gods will; is heartily in loue with his Word, and continually exercising himselfe, in the serious meditating, teaching, and practice therof. For, the word *Ieghe*, which is interpreted to, *meditate*, hath reference, aswell to the words and workes, as to the thoughts (in which sence, it is not vsed in the Scriptures only; but the Poet also saith,—*Meditabor arundine Musam.*) And it was well expressed in the word, *Exercise*, in our olde English Translation.

By the *Law*, is vnderstood, not onely the morall Lawes; for then, *Blessednesse* might haue been obtai-

E 4

ned,

To meditate,
what it means

Psal. 35. 28.

Psal. 36. 30.

What is fig-
nified by the
Law.

ned, by working, according to the morall vertues, as the heathen *Philosophers* taught. Nor, is here meant the Ceremoniall Law alone; nor that, and the morall together onely. For then, the wicked *Ieues*, though they continued in their vnbeleefe, might become partakers of this happineffe. But the *Law*, in this place (as I told you in my *Preparation to the Psalter*, it was sometime to be vnderstood) signifies the Law of God, as it hath at once, respect to all the ages of the Church, from *Adam*, vntil the end of the world: and therefore comprehends the *Law of Grace* also; yea, all the Doctrine of God, contained in his Word. And this Law, is called the Law of the LORD; or if you will haue it, according to the Originall: The *Law* of יהוה; or, I H V H (if we may expresse the Hebrew *Tetragrammaton* in our letters.)

Of יהוה,
the Hebrew
*Tetragramma-
ton*, and the
word *Iehovah*.

And these Characters, some late
Inter-

Interpreters read *Iehouah*; supposing the forme of that word, to imply as much as; *He that is, that was, and that is to come.* For, say they; *Ie*, is a signe of the time to come. *Ieueth*; Hee will bee, *Ho*, of the time present. *Hoveth*, hee that is. *Vah*, of the time past. *Havah*, hee was. Which wee will not denie to bee a probable, and ingenious conceite: but indeede, the word *Iehouah*, it selfe; is not confessed to be so much as heard of, to be an Hebrew word, among the *Iewes*: neither doth it signifie anything in that tongue. Nor can we haue one Testimony, that the Hebrew *Tetragrammaton*; was euer anciently so pronounced. And therefore, vnlesse we had better authority, then probabilities, and vn-certaine coniectures, of new Gramarians: I see no reason, why we should venter, to put this vnknowne name vpon God. Which if it be the
right:

Reu. 11. 17.

right : yet, not so sufficiently warranted, to be truly reuealed vnto vs ; that we may vse it, with the same confidence, wherewith we pronounce the other names of God. As you may see more at large, in the thirteenth Chapter, and third Section of my *preparation to the Psalter*.

But, to teach vs then, that this *law*; in which it is here said, the blessed man delighteth ; is not the *law* of man, but of God ; know that the vnpronounceable Hebrew word here vsed (and insteede of which, the Iewes spoke *Adonaj*, or *Elohim* ; the *Septuagint*, and Apostles, *Κύριος* : the Ancient latine expositors, *Dominus* ; and the authorized english Translations, for the most, LORD) is an essentiall and vncommunicable name, of our great, eternall, and euerliuing God ; who is most truly called, *Hee that is, that was, and that is to come* :
and

and therefore, wherefoeuer you find this *Tetragrammaton*, יהוה. You may be assured, that there is to be vnderstood, eyther one, or all the Persons of the sacred Trinity. For, whereas the word, *Adonai*, and *Elohim*, are sometime communicated to others; that is neuer so. And therefore, because the word LORD, by which wee (according to the Apostles) haue exprest it; may be communicable to men: You shall vnderstand; that, wherefoeuer in the last English translation, you finde LORD, thus in Capitall letters; there, is that glorious, and most essentiall name of God, to be vnderstood; which neuer ought to be applied vnto any other.

But (which I had almost outflipt) you must note that the holy-Ghost, vsesh here the word *Delight*; to shew vs further: that the deuotions of a blessed man; are not constrained, or feruile:

The meaning
of the word
Delight.

Pfal. 19. 10.*Day & Night,*
what it signi-
fieth.*Gen.* 1. 16.

feruile: but rather, proceeding from a true and affectionate pleasure, in the worship of God, with the studie of his word. It must be unto him, as it was to *Dauid*: *More to be desired then fine Gold; and sweeter then honie, or the honie-combe.* Yea, the excellence of his affection; is further, and another way manifested; in that hee is said to meditate thereon, *Day and Night*: For, the *Day* and *Night*, in holy Scripture, hath a three-fold vnderstanding: *Temporall*; *Morall*; and *Allegoricall*. *Temporall*, is the day which wee enioy by the prefence of the Sunne: the night thereof, is that which is made by the absence of the same. *Morally*, it is taken for life and death; Prosperitie and aduersity, or such like: and this is also *Metaphoricall*. *Allegorically*, the old *Law*, is called the Night; and the *Gospell*, tearmed the Day: and therefore *Zacharie* in his song; wherein he spake
of

the first Psalm.

61

of Christ, and the light reuealed vnto Mankinde in the new Testament, faith; that *The day-spring from on high hath visited vs; to giue light to them that sit in darknesse.* But Saint Paul, writing vnto the *Romanes*, concerning the faith of Christ Iesus; faith in playner tearmes: *That the Night was past, and the Day was at hand.* Euen thus many waies, are the *Day* and *Night* to be vnderstood, in the booke of God. But in this place; they are to be considered, according to all and euery of these. The blessed man; meditateth on the Law of the L O R D, *day* and *night*; that is: He pondereth all the misteries of *Iesus Christ*; as they were promised, figured, and prophecied of, in the old *Testament*, (which, as the *Night*, shadowed them ouer) and then beleueth and confesseth them, as they were fulfilled in the new *Testament*; which was the *Day* that made them ap-

Luke 1. 78. 79.

Rom. 13. 12.

apparrant to the whole world : Yea, he is continually enclined vnto the study of *Piety*, without intermiffion ; Morning and Eueing, at Noone-day and at Mid-night ; both in Prosperity and Aduerfity ; Openly and Secretly. For , many can bee content, perhaps, to spare fome little time in the Day, for the meditation of Gods word : but there are very few, that will breake a sleepe ; and arife at night, with *Dauid*, to praise God : many can be content, whilest they gayne any outward benefit, or preferment by their profession ; to be hot and earnest in the study thereof : but few dare abide, the blacke and terrible night of persecution. Nay, a little aduerfity, or worldly inconuenience, cooles all their zeale. Hypocrites by *Day*, that is ; openly in the eyes of the world ; will be very forward, and seeme to be stout profeffors : but, in the *Night*, that is, secretly,

secretly, and by themselves; where none but God is witness: they can laugh at their own dissimulation; and with those people, of whom God speaks by the Prophet *Malachi*, they say thus: *It is in vain to serve God; and what Profit is it that we keep his Commandments?* Again, there be others, that by *Night*, with *Nicodemus*, dare, peradventure, come to God; yet by *Day*, are afraid (or ashamed) to be seen in a Religious mans company. But neither of these, have well understood what is meant by *Meditating* Gods word *Day* and *Night*: nor are they yet in the way of *Blessedness*.

Mat. 3. 14.
Ob. 1.

Out of this verse; I do observe these things. First, that there is no true happiness, without the knowledge of God; and the continual meditation of his word. And that those, who are sincerely addicted to his service, and the love of his *Truth*,
are

are in the right way to *Blessednesse*; howfoeuer Atheists, and worldly men, thinke them simple fooles; and their study lost labour.

2. Secondly, I here note; that he cannot promise to himselfe, the reward of *Blessednesse*; that frames a Religion, or way to serue God, out of his owne braine; though neuer so strict, or seeming holy: For, it must not be the Lawes, or traditions of men; that, he must meditate, but the Law of the LORD.

3. Lastly, I doe here learne this Method, for the right study of *Diuinity*; and practife of Christianity. First, that there must be a loue vnto the heauenly word: Secondly, a progresse, or going forward; in the meditation thereof: and lastly, such a constant perseuerance therein, from time to time, and at all times without limitation; in so much, that there must be some part of euery day and

The first Psalm.

65

and night, separated for the service of God; that we may say with *Dauid*: *Evening, Morning, by Day, and at Midnight, will I pray vnto thee.*

Pfal. 55. 17.

And, he shall be like a Tree planted,

Verse 3.

&c. Having deliuered in the two former verses, who is a Iust and blessed man, both by the *Negative*, and *Affirmatiue*: he now confirms his former *proposition*: First, by a similitude, taken from a fruitfull Tree, euerlastingly greene: Secondly, by the end, and prosperous successe, of all he takes in hand. By which illustration, we may not imagine, that they are compared with any intent to be made equall (For, the blessed estate of a good man, is farre beyond all earthly comparifons) But by such knowne things, the holy-Ghost applies his demonstrations to meane capacities. And this kinde of teaching, was vsuall with our *Sauour*; as appears by his illustration of

F *Faith*;

Mar. 4. 30.*Mat.* 16. 19.*Luke* 13. 19.

Vide Epist.
Henr. Steph.
 before *Mar-*
lorets com-
 mentary vpon
 the *Pfalmes*.

Faith, and the *kingdome of Heauen*, in likning it vnto a graine of *Mustard-seede*; or comparing *Doctrine* to *Leauen*, and such like. Nor hath it beene neglected among prophane writers: For, a liuely *Simily*, is esteemed among all *Poets* (as well ancient as moderne) to be one of the principall ornaments of their *Poesie*. The Elegancy of whose *Poems*, some haue not beene ashamed to preferre, before these vnimitable *Odes*: whereas, were they as learned in these; as they would seeme to be in the other (at lest, if they could reade them with the same desire and affection) they should here finde; euen, in the literall excellency; as many rare, and admirable expressions. Obserue well this first illustration; and see in what Author you can better it.

For, although men may, for many respects, be resembled vnto *Trees*;
 by

by reason of some similitude in their condition (as thus : Euery Tree is eyther for building, or fire wood ; and so, all men are eyther prepared to build up the new *Ierusalem* with-all ; or, appointed fewell for hell fire) yet ; there are certaine choyse Trees, which doe more properly serue to figure out the estate of the Blessed : as here in this Psalm, and by this comparison ; you shall vnderstande. For ; hereby, fiae things are made remarkeable in the vpright mans *happineffe*. First, he is resembled vnto a Tree that is *planted*. By which, the stability, and certainty of his estate is signified : For, as such a Tree ; is, where, by the carefulnesse and diligence of some gardener, or husbandman ; he may be manured, and preferued from the choaking of Thornes, and violence of beafts ; whilst the wilde Trees of the Forrest, are euer in danger, of some ruine :

F 2 ine :

Fiue things obseruable in this illustration of a godly mans happineffe.

He is Planted.

Pfal. 92.

ine : So, the iust man, who in the Scripture is resembled vnto a *Palme* tree ; hath this sure and blessed hope for his comfort : That God, who first *planted* him ; will also protect him from being spoyled of his leaues by the stormes of aduersitie ; or ouerturned by the malice of the aduersarie. When it shall come to passe, that (as Christ said) *Those plants which his heauenly Father hath not planted, should be rooted vp.*

Math. 15. 13.

Moreouer, a Tree *planted* ; in steede of that wilde nature which formerly it retayned ; is bettered, and made more fruitfull by a new plantation : and in like manner ; that man, who had else beene naturally apt to bring forth nothing, but the fowre fruits of the flesh ; being planted in the vine-yard of Gods Church, by the hand of Grace : regenerates, and yeelds forth plentifully, the sweete fruits of the spirit.

Second-

the first Psalm.

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Secondly, it is planted by the *Springs, or Rivers of water*; by which, the blessednesse of the Iust man, is further illustrated: For, as that tree, can neither be barren thorough the sterile drought of the soyle; nor endangered by the scorching heate of Sommer: whose roote is euer moistened, with the nourishing waters of a pleasant streame; So, the regenerate man, hauing his roote in Christ (where the euer springing fountaines of his Grace; with sweete dewes of mercy, continually cherish it) euen he, shall alway flourish. For, neither can he be consumed as the wicked are, by the burning fire of Gods indignation; nor made vnprofitable for want of nourishment. To the same effect speaks the Prophet *Jeremy*, in his illustration of such a mans happinesse; by a similitude taken from the like Tree. *He shall bee* (saith he) *as a Tree that is planted by*

Secondly, he is placed by the Rivers of water.

Jerem. 17. 18.

F 3

the

The Riuers of waters, what they meane.

Thirdly, he is fruitfull, and that in season.

the waters ; and that spreadeth forth her rootes by the Riuer, and shall not see when heate commeth : but her leafe shall be greene, and shall not be carefull in the yeere of drouth, neither shall cease from yeelding fruite. By the Riuers of water, in this *Psalme*, is Allegorically meant ; the word of God, and his Sacraments : which, are the means whereby he infuseth into vs, the graces of his Spirit ; keepes vs growing in Faith ; and nourisheth fruits, to eternall life.

Thirdly, it *giueth fruite in due season* : Whereby is manifested another propertie of the blessed Iust-man : *By the fruite* (saith our Sauiour) *the Tree is knowne* : and so is the iust man by his workes : Who, in bringing forth his spirituall fruits, may (not vnfitly) be resembled to a Tree. For, as the Tree brings forth fruits for others, rather then for it selfe : So, the vpriight man fructifies

the first Psalm.

71

fies, and sends forth good workes, and deedes of Charitie; not, thereby to merit ought for himselfe; but to glorifie God, and to benefit others. Which is a noble *Blessedness*. For, as the Apottle faith; *it is a more blessed thing to giue, then to receiue*. Further; we haue the Pronoun *His*: to shew vs, that as the Tree giueth forth no fruite but his owne, and according to his kinde; So, the *righteous*, doth the workes proper to a regenerate man; all the good deedes which he performeth, are done with that which is his owne: and so cherefully; that they may be called *His*. Yea, he yeeldeth forth good fruits, according to the measure, and qualitie of those gifts which he hath receiued. Lastly, the Tree giueth forth her fruite *in season*, or in time: that is; in her time of fruitfulness; and so; the vpriht man, doth good in due time; euen vpon the

Acts. 20.

The pronoun
His.

When, fruit is
giuen in sea-
son, or in time

F 4

first

Fruit, what it
signifieth.

Ioh. 15. 8.

Fourthly He is
euer flourishing.

first occasion offered. He is neuer barren, when necessity requires fruit. If in one day, a thousand men neede his comforting hand ; he is euer willing, according to his ability, to giue redresse vnto them all. Neyther too soone, nor too late comes his charity : but, like sweete and well ripened fruite, is euer, then ready to be receiued ; when it may be most acceptable to God, timely, in respect of himselfe ; and very profitable to others. But indeede, by the *fruit* here is principally meant Faith, and the confession of saluation by Christ : which can neuer be, without workes. And that is it, which our *Saviour meant*, when hee said : *Herein is my Father glorified, that you beare much fruit.*

Fourthly, *His lease shall not fade :* Yet ; the similitude holds very properly, in that the *blessed* man is resembled vnto a tree, not only fruitfull, but flourishing also ; and euer adorned

dorned with the comely ornament of greene leaues. For, as the *Palme-tree*, whereto the Iust man is likened, in the 92 *Psalm* (and from which tree, it is very likely, this similitude was taken) is neuer, as *Pliny* saith, without fruit; and therefore must, consequently, bee alwayes greene: so, the Iust man is continually beautified, with all the accomplishments of a Christian; full of holy thoughts, plentifull in profitable words, and seriously exercised in good actions, without wearinesse in well-doing: and to accompany that fruitfulness, enioyeth such a perpetuall happines, as growes at no time subiect to any momentary change. What storm soeuer happens, hee is still in a flourishing and prosperous estate: yea, when the vngodly (like those trees which are altered, according to the disposition of euery season) must lose, in the winter of their triall, all that

*Plin. lib. 16.
cap. 20.*

that vncertaine glory, gotten in the spring-time of their prosperity : euen then ; the happineffe of the righteous is so permanent, as the coldest frost of aduersity, can neuer strip him of his faire leaues : that is : no persecuti- on shall bee able to take from him, the faire liuery of his profession, nor put him, beside the Crowne of an immortall glory.

5. What euer hee doth, prosper.

Fiftly, *whatsoeuer he doth, shall prosper* : In these words, hee doth (as it were) summe vp, and make perfect his expression of *happineffe*. And the *Prophet* doth it without the *Metaphor* ; for, I haue obserued, that to expresse one and the same sentence ; partly by the figure, and partly without : is ordinary in the *Psalms*. Yet, the great Scholler, and Cardinall, *Bellarmino* ; in his Comment vpon this *Psalme*, would haue these words (*whatsoeuer hee doth shall prosper*) to be referred vnto the *Tree*. Then, ha-
uing

uing interpreted the Hebrew Verbe, *Iafliach* ; *prosperare faciet*, will make to prosper : he gathers from thence, an actiue vertue to bee in the tree ; helping on the ripening of his owne fruits. And, by the application of the similitude, would also note vnto vs ; that, there were an actiue vertue of *free will* in man, concurring with the Diuine grace, to meritorious works. But, by his leaue, it seemes to mee, not so to bee vnderstood ; for, that interpretation, is both harsh in the fence, and contradictory to the opinion of most Expositors. Yea, one of his owne faction, *Lorinus*, a learned *Iesuite*, writing on this *Psalme*, sayth ; that it ought rather to be vnderstood of the *Iust man*, then of the Tree. *Lyra*, a very ancient Expositor, hath so taken it also : and so haue the greatest number of most authenticall Writers. For which cause ; I rather allow it : but especially, by reason

Genes. 39.

son I beleue it, to be indeed the best, and natural fence of this Text ; agreeable to the happy estate of a good man ; and the same blessing, which the *Scriptures* testifie, to haue bene vouchsafed to such as feare God. For, it is sayd of *Ioseph* : *The LORD made all that he did, to prosper in his hands.*

A Caueat.

But from hence, wee must neither gather, that all those are good men, who prosper, and thriue, in the things of this life ; neither imagine, it is heere promised, that the Righteous shall bee without troubles, or hindrances, in their temporall affaires. The meaning rather is : that al things, (euen those) wherein they seeme to the world most miserable, should redound to their comfort ; and prosper them in the way to eternall life.

Rom. 8. 28.

According to the saying of *S. Paul* ; *All things worke together for good, to them that loue God.* *David* also confirmeth

The first Psalm.

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firmeth the same, out of his owne experience : for, faith he ; *It was good for mee, that I was in trouble.* And indeede, it is the end which crownes all, and that which makes the vnder-taking prosperous, or vnfortunate : not the occurrences, that happen well, or ill, in the proceeding. For, though a *Commander* in the warres finde, that all his determinations proceeded ill, in the ordering of his Battles ; and that all his *Stratagems*, turned a while, to his hinderance : yea, though with the losse, of many thousands of his men, and the effusion of much of his owne bloud, he hath endured a terrible, and sharp encounter. Yet, if at last, the victory bee on his side, he hath his aime ; and thinks, that his vndertaking prospered in his hands. So, though a Christian man hath, in this life, suffered innumerable miseries ; though matters haue succeeded so ill with him, that for
row

row vpon sorrow, and mischeefe vpon mischeefe, ouerwhelmed him, and euery thing that he endeaouered, fell out contrary to his expectation ; yet, if at last (as questionlesse he shall) he reape the Crowne of immortall glory : we may very well say, that *whatsoeuer he did, hath prospered*. Yea, his miseries and infirmities, were for his good, suffered to come vpon him ; euen they also, prospered in his hands ; and were the meanes to make him, a right blessed man.

Blessednesse,
two-fold.
Luke 14. 15.

For, you must vnderstand, that there is a two-fold *Blessednesse* ; *Beatitudo in via, & in Regno* ; A blessednesse in the *way*, and in the *Kingdom*. That in the *way*, is also two-fold ; one, on the right hand ; and the other, on the left : The *left-hand* happiness ; is the abundance of temporall prosperities. For, the *Psalmist* hauing reckoned vp many temporall benefits ; concludeth with these words.

the first Psalm.

79

words. *Blessed are the people, that be so. Happinesse on the right hand, is the gift of spirituall graces, bestowed in this life. For, faith our Sauour, Blessed are the poore in spirit, the humble; those that hunger and thirst after righteousnesse, &c. But the last of these blessings; appertaines onely to the children of God: the other, are indifferently bestowed, both on good and bad.*

The *Blessednesse* in the *Kingdome*; is that, which is principally meant in this *Psalm*: and indeede, the most perfect compleat happinesse. The possession of that, wee haue now in hope onely. None, but the sonnes of God, can enioy it, in the other world (as is aforefayd) nor, can any man, but those that haue their hearts enlarged, by the Holy Ghost; enter into a worthy thought thereof, here. For, as *S. Paul* saith; *It is that, which eye hath not seene, nor*
care

Psal. 144. 15.

Matth. 5.

1 Cor. 2. 9.

care heard, neither comes it into the heart of man, to conceiue what God hath prepared for them, that love him.

It is so many degrees, beyond the felicity of this life, that the most blessed man is miserable here, in comparison of the happineffe, which hee shall bee crowned with all, after his death. And therefore, if you haue respect to that, which may most properly bee called *Blessednesse*, it must bee looked for in another world ; for, as the *Poet* saith :

————— *Diciq̄. beatus*
Ante obitum nemo, supremaq̄. fun-
nera debet.

We none may blessed call,
Before their funerall.

What makes
perfect Bles-
fednesse.

But, because carnall men, are too
too much perswaded, that true felicity
may bee enjoyed in this life ; I
would

would haue them learne, what is required, to the making vp of a perfect *Blessednesse*. For, they must know, there are three things, which are of the essence of true felicity. The first is, the knowledge of the *Cheefe Good*; *Ioh. 17. 13.* *this is eternal life, to know the only true God, and him whom thou hast sent, Iesus Christ,* saith S. Iohn. Secondly, there must be a fruition, and full enjoying of that *Cheefe Good*, being so knowne. And lastly, a perfect delight, and contentation in that which is enjoyed. Without euery of which circumstances, there is no perfect happinesse. For, hee that enjoyes, and is contented; without the full knowledge, of the certainty, and worth of that, which he enjoyes: hath but a dull vncertaine contentation; and is deprived of a great part of his felicity.

In like manner, hee that knowes what it is to bee happy, and hath it

G not

not in possession, is so farre from happinesse; that he is the more miserable, by the apprehension which he hath, of the great good hee wanteth. But if hee did know, and enjoy to; yet, if hee had not the blessing of a contented minde, it were as much, as if he enjoyed nothing.

Cap. 3.

S. *Augustine* hath a speech, much to this purpose, in his first Booke, *De Moribus Ecclesiæ Catholicæ*: For, saith he, *Beatus neque ille (quantum existimo) dici potest, qui non habet quod amat qualecunq̄ sit; neq̄ qui habet quod amat, si noxium sit; neq. qui non amat quod habet, etiamsi optimum sit.* That is: *Neither, as I thinke, can hee bee sayd, to be blessed, who enjoyeth not what hee loueth, whatsoeuer it be; nor hee, that attaineth to what hee affecteth, if it be hurtfull; nor hee, that is not pleased with that, which he possesseth, although it bee the best thing.* And hee giueth this reason: *Nam, & qui appetit quod adipisci*

*adipisci non potest cruciatur; & qui adeptus est, quod appetendum non est, fallitur; & qui non appetit quod adipiscendum esset; ægrotat. Id est: For hee which desireth what cannot be attained, is vexed; hee that hath attained unto that, which proues not worthy desiring, is deceiued; and hee which affecteth not, what is indeede worthy the enjoying, is sicke; or faulty in himself. And so, not one of these, can bee blessed: because, neither of their foules is without vexation and misery. For, if it might bee so; these two contraries, *Blessednesse*, and *Vnhappinesse*; should dwell together at the same time, in one man: which were impossible.*

This *Blessednesse*, cannot then, consist in temporall & transitory things. For, though we may haue the knowledge of their vtmost good, & get also the possession of them; yet, it is impossible, they should giue vs a content,

True blessednesse consisteth not in temporall things.

G 2

tent,

tent, beyond which, nothing is to be desired. For, the soule of man, is of a spirituall nature ; and of so large an apprehension, that the whole world is not able to fill it. Though you should feede the boundlesse desire of man, with Kingdome vpon Kingdome ; hee would neuer finde end of desiring, vntill hee had the possession of the whole world, with all the creatures therein : and though he could compasse that : yet, because the mortalitie of his body, would euer put him in feare, to be deprived thereof ; he would neuerthelesse be full of disquiet. Nay, were it possible, that feare, might be taken away also : it would then discontent him, that there were not more worlds, & new things, to couet and possesse. And so, he would bee vnhappy, in the midst of all that happinesse.

Ecclef. 1. 17.

This, made *Soloman* say (when he had searched into the nature of all creatures,

creatures, and fought to please his soule, in whatsoeuer it longed for) that all things vnder the Sunne (euen knowledge, and those which are accounted the best) were vanity, and vexation of spirit. And this, if worldly men did better consider, doubtlesse, they would not so much adict themselues to the things of this life: but seeke to haue their soules, rather filled with the knowledge of God; who is only able to fatisfie them, & without whom, they are euer empty, and seeking vp and downe for that, which should fill them. For, the end to which God created the soule of man, was (as *S. Augustine* saith) That she might know him; in knowing, loue him; and in louing, enioy him: wherein consisteth perfect *blesse**ness*, neuer to be lost againe; and that, which is principally meant in this *Psalme*.

The *Doctrines*, that we may gather

G 3

from

Doct. 1.

from this third verſe, are theſe.

Fiſt, that if the *Bleſſed* are planted, & not as naturally growing trees : then, the efficient cauſe of our ſaluatiō, is God. For, it is of his gracious fauour, that we are planted in the Vineyard of his Church ; otherwiſe, we had beene, as wilde Olive-trees, growing on the barren mountaines.

Doct. 2.

Secondly, in that it is ſayd. The Bleſſed is as the Tree, planted *by the riuers of waters* : Wee are taught, what the instrumentall cauſes of our ſaluatiō are ; euen the Word of God & his bleſſed Sacraments. For, by the *Springs*, or *Riuers of waters*, are thoſe allegorically vnderſtood (as I ſayd before) & in that, they are ſayd to be planted ; thereby, wee alſo gather further, that ſuch as are out of the Church, till they bee there ſeated, by the fountaines of (life and inoculated into the myſticall body of *Chriſt*) are

What the Ri-
uers of wa-
ters ſignifie.

the first Psalm.

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are not yet in the state of *Blessedness*.

Thirdly, wee may hereby know, whether wee belong to God, or no. For, if wee bee trees of his Vineyard, wee cannot but bee sensible, of the sweet graces and operations of his Spirit: and shall not be found barren, of those spirituall fruits, which God wil looke for, in their due time. And be assured, that if wee bee vnprofitable; though wee carry neuer so many faire leaues of hypocrisie, to couer our sterility: we shal one day bee stript of them, and cast into the fire.

Fourthly and lastly, wee are here taught, not to iudge of men, by their prosperity, or aduersity; but, howsoeuer their outward affaires succede, to esteeme them blessed, and happy men, that loue and honour God. And so, I conclude this first part of the *Psalm*, which doth in breefe deliuer thus much: *That hee,*

G 4

which

Doct. 3.

Doct. 4.

Exercises vpon

which would be a blessed man, ought to auoyd all manner of sinne, loue Gods Word: meditate it, praetise it, goe forward in that praetise, bring forth fruits of rightcoufnesse; and continue vnto the end of his life, in that course.



The



The second part of the
P S A L M E.

4. **T***He vngodly are not
so : but are like the
Chaffe , which the
winde driueth away.*

5. *Therefore the vngodly shall
not stand in the iudgement, nor sin-
ners in the Congregation of the righ-
teous.*

6. *For, the LORD know-
eth the way of the righteous : but
the way of the vngodly shall pe-
rish.*

The

Ver. 4.

THe Prophet ; or, rather the Holy-Ghost, by the mouth of the Prophet, hauing in the former part of this Psalm ; in an excellent manner, set downe vnto vs the blessed estate of a good Christian ; and in diuers particulars discouered, and illustrated his matchlesse *Blessednesse* ; that we might be thereby drawne to loue and seeke it. Doth now, in this other part, briefly (yet as fully) acquaint vs with the miserable condition of the vnbeleeuing sinner. euen in these few words : *The vngodly are not so*. For, they carrie in them a direct *Antithesis* vnto the whole first part of the *Psalm* ; and imply euery whit asmuch, as if the Prophet had said : *The wicked are such* ; as neyther discontinue their *walke*, in the *Counsels* of the *ungodly* : nor shunne the *way of euill doers* ; nor auoide the *seate* of the *scornefull*. And therefore, are in no possibility, to be
fo

The first Psalm.

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fo happy as are the righteous. And this the *Septuagint*, very powerfully expreffeth, by doubling the Negative, οὐκ οὕτως οἱ ἀσεβεῖς, οὐκ οὕτως, *the wicked are nor fo, nor fo*. To wit: nor fo holy in their life; nor fo blessed in their end. They are not fo studious of Gods word, as the righteous; and therefore he taketh no fuch knowledge of their waies: they doe not fo affect the *way* of his feruice; & therefore he fuffers their *way* to perifh: they are not fo *planted*; and therefore not fo fafe, but in danger to be rooted vp, by the iudgements of God: they are not fo fituated, where they may be nourifhed, by the moyfture of the *Riuers* of Gods grace, conueyed by his word and Sacraments, into their hearts; and therefore, not fo flourishing; but in danger to be withered by the burning heate of his Indignation: they are not fo fruitfull; and therefore, likely to vndergoe a curfe, with

The diffimilitude that is betweene the wicked, and the righteous.

Math. 3. 10.

with the barren fig-Tree. They are in nothing answerable to the condition of the well planted Tree, here spoken of: but vngodly men, and Hypocrites, for the most part, yeeld no fruit at all. If they bring forth any; it is not good. And then it is no better then if they were vnfruitfull: *For euery Tree that bringeth not forth good fruite, shall be hewen downe, and cast into the fire.* Or though it might, perhaps, for some respects, be called good fruite, which they giue; then it is none of their owne: For, they doe, like most of the great rich men in these dayes; who, other while indecde, relieue a few poore soules. But it is with the fruit of other mens labours. Yea, they leaue many goodly shewes of Charity behinde them; with that which had beene, with extreme couetousnesse and oppression, torne, as it were, out of the throates of their poore Neighbours.

hours. Or if we should grant that it was their owne fruit they gaue; yet, it would be found to come out of season, and when there is no great neede of it: whereas a cup of cold water; giuen unto a poore man in extremity: comes in better season, then a great deale of vaine liberality at other times. But, if wee should yeeld them this; that their fruit came in *season*; it is in their owne *season* then: And when is that? Forfooth, now and then; perhaps at such times, when as the customes of their Countrey require publike hospitality. And then; it is but forc't, fowre, and unfauorie fruit. For, most commonly, for one honest man that shall satisfie his necessity among them; two Ruffians shall be made drunke. Or else their *season* is, when they may take occasion to make most shew to the world, of the seeming good they doe: like the *Pharisees*,

The Worldlings season in which hee brings fruit.

Math. 6. 2.

sies, that blew Trumpets, when they gaue almes. But indeede, the principall time and season of their vintage is; when the Axe is set vnto the roote of the Tree. Then; when the leaues of their youth, and prosperity are fallen off; the branches quite withered; the bodie rotten, ready to stinke with putrifaction; and they in case no more to hoard vp, or keepe it vnto themselues; then (if the *Diuell* doe not come before they be aware, and carry them away by the Rootes; as sometime he serueth old Trees in the Forrest) it may so fall out, that they leaue a few vnseasonable fruits behind them: which often, in fine painted Almeshouses; make shew of more reliefe, then is halfe performed.

Nor are the vngodly, in respect of their vnfruitfulnesse, or vntimeliness in bearing fruite (onely) so contrary to the righteous: but euen their
leaves,

leaves, those their faire leaves ; that make them seeme so flourishing, are but the Sommer ornaments of prosperity ; and must wither and fall off, in the winter of their triall. Yea, nothing they take in hand shall prosper them in the way to true happinesse ; therefore all their vndertakings are in vaine. And as the holy-Ghost here saith : *It is nothing so with them*, as with the Godly.

Thus ; exceeding elegantly, hath the Prophet described the misery of the wicked, by opposing it vnto the felicitie of the Iust. Which he yet maketh more apparant : and, howsoever the world esteemes her owne as fortunate men ; he shewes the contrary. Seeming also, not contented to set it forth by a similitude, directly contrarie to the former ; he leaueth the first Metaphor, and resembles them, to the vilest and lightest *Chaffe* : as if else, he should not
haue

Why the wicked are resembled to *Chaffe*.

haue made them contemptible enough, in his expression.

And here I could shew, how properly the wicked may, for diuerse reasons, be likened unto *Chaffe*. As in regard of that lightnesse, which makes them inconstantly carried away, with euery vanity: or in respect of their sterility, with such like. Which (because euery reasonable capacity can apprehend them) I will omit: & only desire you to take from hence this obseruation. To wit, that the enemies, and oppressors of Gods Children; with all other vngodly men (though they be admired of the world, and seeme mighty and vnmouable in their owne haughty opinions) are, (neuertheles indeed) poore base things; meere *Chaffe*. Nay, the worst and lightest of it: euen that which is scattered euery way with the winde. Or worse, if worse may be: For, they are not onely
vn-

vnfeted, and restlefly driuen too and fro, in their owne vaine practifes ; or tumbled vp and downe by the diftempered furie of their miserable affections : but their riches, honours, powers, and *their very place of being* (as *Dauid* faith) *shall decay, and be no more found.* For, the terrible winde of Gods wrath, shall puffe all, into euerlasting perdition. Yea, Gods iudgement will rufh vpon them on a suddaine, and inuifibly, as a wind : which fhall come they know not from whence ; and carrie them they know not whether. Nor fhall their ftrength, eminence, or greatneffe, defend them. But, as the winde makes moft hauock among tall Cedars, on high Mountaines : So, fhall their pride and loftineffe, make them more fubic̄t to the tempeft of Gods indignation. As appeared in *Pharaoh*, *Nebuchadonezor*, *Herod* ; and fuch other. But fome may

H fay

The vnhappy-
nes of world-
ly men in this
life.

fay; many vngodly men liue free from all those miseries and crosses here spoken off. Truely, it seemes so for a time; but the greater will be their sorrow at the last. Nay, I am perswaded, that euen in this life, and at the best; they haue so much bitterneffe, to make vnfaourie all their delights: as, if we could look into the hearts and consciences, of those that seeme happiest men to the worldward. I belecue we should discouer so much horror, and disquietnesse; as would make vs set light by our discontentments. For, many of them, amid their abundance of wealth and honours; are more dis-tempered with toyes; then a constant Christian is, with his greatest afflictions. And if trifles will not moue them; they haue matters of greater consequence to disturbe their rest. One grieues, to see the familie, which he thought to make honourable, by his

his owne pollicy ; quite rooted out by the improuidence of his Children : Yea, the miserable Catiue, liues to behold his sonnes prodigality, consume his vsury ; and yet hath not the power to afford himselfe the benefit of his owne labours, neither to doe one good deede, that may purchase a prayer for him ; untill it is too late. Another, hath labour'd for the applause of the people ; and with vexation of spirit, comes to heare his name made the iust subiect of Libels ; and himselfe reputed odious in the common-wealth. One, is sicke, for some disgrace receiued from his Prince. A second, griued with the vnkindenes of those whom he thought his best friends. A third, mad at the pride of his equall. A fourth, ready to hang himselfe for the insolence of his inferiour. A fift, pines with enuying at his superiour. A sixt, sleepest not for desire of pre-

H 2 ferment.

ferment. A feauenth, trembles through feare of loſing his office. The eighth, hath a wife that is more ſhame, and diſcontent vnto him, then all theſe. And, which is worſe then that too; he knowes not what ſhall become of him at laſt. For, ſometime he thinks that men die like beaſts, without hope of another life. And then, it grieues him, that he muſt for euer, leaue the world, which he ſo much loued. Another while, he remembers he hath heard of a *God*; and a *Day of Iudgement*. Which, putteth him into ſuch a deſperat feare; that he is neuer alone, but his heart quakes; and his guilty Conſcience ſo ſtings & threatens him, with hell and damnation; that hee ſometime wiſheth hee were indeede, really *dust*, or *Chaffe*; and that, the winde might ſcatter him into nothing.

*Oh God! that I were able ſo to ſcrue
this*

the first Psalm.

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this, into the hearts of worldlings; as to make their muddy apprehensions, more sensible of their unhappinesse: and allure them, to seeke for that true and perfect felicitie, which is here promised. But alas! it is beyond my power. For the whole world (almost) hath runne through all the degrees of wickednesse; and the greatest part, are become Benchers, in that damnable society of Scorners: with whom, it is impossible to preuaile. Nay, my God; would thou mightst bee pleased (though it were but so farre, to enable mee with thy spirit) that the apprehension of these things, might euer continue in my selfe, so feruent, as at sometimes they be. For, by that meanes, I should not onely; neuer more againe, be carried away by those vanities and infirmities, whereunto youth and the frailty of my condition is prone; but become also, so highly delighted with the contemplation, and hope

H 3

of

Exercises upon

of that incomparable blessednesse which is prepared for the louers of thy Law : that the worlds minions should see, I did not meerey in word ; but truly in deede ; neglect, and despise all those things, which they account either felicities, or disasters in this life. Yea, they should perceiue me, so farre from thinking my selfe a miserable man ; For being in pouerty, slandered, neglected, contemned, tortured with such like : or, from imagining my selfe a happy man, in the fruition of that vaine fauour, honour, wealth, ease, fame, and respect, which they glorie in : as, they should with euic be forced to confesse within themselves ; that, by a meanes which the world knew not, I had arined at such felicitie ; as in respect thereof, their happinesse, was but as dirt, and dung to Gold and Siluer. And perhaps also when they were in their greatest earthly pompe : It should more vex them, to behold me (whom they account miserable)

ble) displaying those things as triuiall, wherein they place their highest blessedness; then it can delight, or content them, to possess those pleasures or preferments which they enjoy. This, oh Lord were possible; if thou wouldst alwaies preserue in thy seruant, the consideration, which at sometime thou vouchsafest to bestow vpon me. But I am the meekest of thy children; and I confesse that these good affections, and apprehensions, which I sometime haue of the blessedness here promised: doe often; yea, too often faile in me. And then, I doe not onely shrinke as much as any other, vnder the burthen of temporall afflictions: but my heart is also intangled, with those desires, and preposterous contentments, that vaine world-lings seeke after. Which weakenesse; I both heartily pray thee (Oh God) to heale in me; and surely beleeue also, that thou wilt doe it, when it shall be most for thy glory, and my furtherance, in the way

H 4 of

of trueſt Bleſſedneſſe. *The thought whereof; hath now ſo highly tranſported me; that, I had almoſt forgotten what I had more to ſay, touching the infelicity of the wicked.* But now I deſcend againe, to ſpeake of them.

Verſe. 5.

Therefore the vngodly ſhall not ſtand in the Iudgement, &c. You haue formerly beene giuen to vnderſtand, of the great difference, that is betweene the *Righteous* and the *vngodly*; both in their condition, and their reward. Now, he ſhewes that a difference will be betwixt them; not in this life only: but alſo in the laſt day. For, that is the principal *Iudgement* here ment: and ſpoken of, *per Antonomaſiam*, as the *Arabick* Interpreter, by theſe words, *in fine*, doth plainly denote.

To ſtand, what it ſignifies.

They ſhall not be able to ſtand in the iudgment, nor in the congregation of the righteous.

That is; they ſhall not be approued but haue iudgement pronounced againſt

againſt them, to their ouerthrow, at the generall *Doom*. For, ſo are theſe words, *ſhall not ſtand*, to bee vnderſtood. And the phraſe is not onely proper to the *Hebrewes*; but vſuall among the *Latines*, and vs alſo. *Cicero* hath, *Cauſa cadere*; which, is after the ſame manner of ſpeaking: And *Terence*, where hee ſaith, *Se, vix ſtetiffe*; means that ſome of his Fables were ſcarſe approued of, by the common people. And when, with vs, a man comes to his triall, before a Iudge: we often ſay, *Hee cannot ſtand out*. Or, that, *Hee will haue a fall*; when we meane, his cauſe ſhall not receiue approbation.

Now, the reaſon, why *the vngodly ſhall not ſtand in Iudgement*, &c. is partly ſhewn in the former verſe. And that is, becauſe they are but as the *Chaffe*; euen the reſufe of man-kind, vaine, light, vnnecessary perſons, without fruit, wholly

ly voyd of that worth and weight, which should make them of esteeme in the sight of God. Yea, such as cannot bee able to endure his iudgements; because, they will bee vnto them, *as the winde, scattering Chaffe*. Alas! who would imagine this (seeing the brauery of this worlds Fauorites) but that the Spirit of God hath sayd it? Now, they are so mighty, that they thinke it impossible, to bee moued. They haue *Counsell*s, in which the *Righteous* are not to *walke: Wayes*, wherein they must not *stand: Iudgements*, in which the innocent dare not appeare: And they haue *Assemblies*, and solemne meetings, from which they exclude all good men. But, when the Iudgement here spoken of, comes (for there will come such a day) the poore disperfed, and despised members of *Christ*, shall bee gathered into one *Congregation*, whereinto no vnclene thing

thing shall enter. Nor, shall the vngodly mingle among them, in their Assembly; but bee separated from them, and thrust vnto the left hand of the Iudge. And although, here they may appeare powerfull; make great boast of their authority; and, perhaps, in our Courts of Iudgement on earth, be able to stand out, vntill they haue ruined the innocent (for, in any cause, fauours are to bee had, among the corrupted Iudges of this world.) Yet, in the generall *Dooome*, when euery man shall appeare naked, without bribes; and before a Iudge, that can neuer be corrupted. Alas! what will those things? those vain things, profit them, wherin they now glory? Then, those noble Tyrants shall be glad, to sneake into corners, and cranies of the earth, to hide themselues from the presence of God. They shall not haue power, to stand among those poore men, o-
uer

uer whom they haue heretofore tyrannized; nor bee able to abide the least triall of Gods Iustice: but, affrighted with the terrible aspect of their angry Iudge, and tortured with the horrours of an accusing conscience; shall be vtterly amazed, dejected, confounded, and with a distracted feare, be glad (& in vain be glad) to intreat the hills, that they would fall down, and couer them. That you may be confident, of the terror of this Iudgement; & that, there will be a separation of the wicked, from the Congregation of the righteous (as it is here sayd) See, what our Sauour speaketh, in the 25 chapter of Saint *Matthewes* Gospell, to this purpose.

Matth. 25.

What Iudgement the Holy Ghost meaneth in this Psalm.

But, this place may haue respect to other *Iudgements*. For, beside that great and generall *Doom*; there is a two-fold Iudgement, in this life: wherein the *wicked shall not bee able to stand*. One is, the *Iudgement* of themselves,

felues; when their owne conscience shall accuse; and condemning them as guilty, cast them downe headlong into despaire. The other is, when the plagues and iudgements of God are suffered, to lay hold of them in this world, for the example of others. Now, in neither of these; shall they be able to stand out before God.

Note here, that those Hebrew words, which are interpreted in our Translation, *They shall not stand*, are in the *Septuagint*, and vulgar Latine Taanflations, turned thus, *οὐκ ἀναστήσονται*, *Non resurgunt*, that is, *They rise not againe*. And thence, some haue weakly and ignorantly gathered, that the wicked shall not rise in the flesh, to come and receiue Iudgement in the last Day. Yea, with this opinion, was that learned Father, *Origen*, a while deluded. But, it is a great heresie: for, they shall surely bee raised, and summoned
to

*Math. 25. 41.**Obfer.*

to that Doome (as appeareth in many places of holy Scripture) but there indeed, they ſhal not be able to ſtand out in their owne Iuſtification, as belonging to the Aſſembly of the righteous. Becauſe, when they ſhall thinke, to excuſe themſelues; the King ſhall turne them forth, with this terrible ſentence. *Goe, yee curſed, into cuerlaſting fire, which is prepared for the Deuill and his Angells.*

Hence then I obſerue; that there ſhall bee a generall Doome, wherein both good and bad ſhall be ſummoned, before the Tribunall Seat of God. And that, althogh Hypocrites, like tares amongſt wheat (or rather, like good wheat) may be ſuffered, in this life, to ſhrowd themſelues in the Church of God, and come into the Congregation of the Righteous, vnder the name of *Chriſtians*: yet, in the harueſt (that is) in this *Iudgment*; hee will ſeperate them. And the vngodly

the first Psalm.

III

godly shall not be able to *stand*, in that Assembly of the Iust; but *The Lord will gather the Righteous, which are the wheat; into his Granard: & cast the sinners, which are the chaffe; into enquenched fire.*

Math. 13. 14.

But, that no weake conscience may be driuen into despaire. I desire the Reader, not to imagine, that euery man, who hath the pollutions of sin, is in danger of this separation; for, euery man is so guilty of sinne, that if God should marke all that were amisse, and enter into Iudgements with his seruants: None were able to *stand in the Iudgement*. No, not the most Righteous; neither should any flesh be saued in his sight. We must then consider, that there be two sorts of *Sinners*. The one regenerate, who offends vnwillingly; and falling into transgressions, through infirmity, by repentance, true contrition, and amendment of life, riseth againe; and

A Caueat.

Two sorts of sinnes.

and seekes forgiueneffe, in his Redeemer, *Iesus Christ*. The other, vnregenerate; who, out of wicked impiety, and malicious wilfullneffe, followes without repentance, the study and practice of sinne; obstinately refusing, or neglecting the grace of *Christ*. And they are such, whose estate is so miserable, to be excluded, from the *Assembly of the Righteous*. The other, laying hold on *Christ*, are by faith made righteous in him, and shall be reckoned among the faithfull and happy Congregation.

Ver. 6.

For, the LORD knoweth the way of the righteous, &c. The reason is here giuen, why the Iust man is so much more happy, then the Sinner; and how it comes to passe, that, *hee walketh not in the Counsells of the vngodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornerfull.* And why, in the last Iudgement,

ment, there shall bee a separation made, and a difference put betweene the good and the bad. And it is this, *God knoweth the way of the righteous. and the way of the vngodly shall perish.* Which implies, that there is a contrariety in their *way*; and that therefore, they cannot meet in one Congregation.

But why is it sayd, *God knowes the way of the Righteous*? Doth hee not also know the way of the wicked, you will say? I answer, yes. For, Gods diuine knowledge extends it selfe to all. Yet, in this place, the word, *knoweth*, includes, especially, a regard, or approbation; and is, as if he should haue sayd, *God acknowledgeth, takes care of, regards, or alloweth* the way of the Righteous: and, because their endeauours and aimes are, to shunne the Counsels of the vngodly, and by obedient directing themselues, after the rule of the Sa-

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cred

cred Word, to seeke his glory, with those *wayes*, that perish not. Therefore, this God, of his free grace, keepeth them in the right path; and by that direct course, conducteth them to the same *blessednesse*, whereunto hee foreknew it would lead them. And, that this word, *knoweth*, may be vnderstood, as is aforesayd, to imply a *regard*, or *approbation*, appeareth in these ensuing places. *Psal.* 101. 4. *Rom.* 8. 1. 5. 1. *John* 3. 2. And so much may be also prooued by that place of *Matthew*, where *Christ* vseth the contrary speech, to shew the disrespect that he would haue to the wicked. *I neuer knew you* (will he say) *depart from me, yee workers of iniquity.* This word, *knoweth*, may haue respect also to the fore-knowledge of their election. For (as some vnderstand it) to that purpose, *S. Paul* vseth it in his second Epistle to *Timothy*, chap. 2. and the 19. verse. And writing

Iob 9. 12.
Prou. 12. 10.

Matth. 7. 23.

2 *Tim.* 2. 19.

the first Psalm.

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ting to the *Romans*, he saith. *Those, whom he did foreknow, he did also predestinate, to be conformed to the Image of his Sonne.*

Rom. 8. 29.

But the way of the vngodly shall perish. And that is; because, God regardeth not, neither is delighted with their courses. They propose vnto themselues a happineffe; but come short of it: because, their counsels, endeauours, and all; are ouerthrown, before they can attaine to the possession therof. And needs must it be so. Seeing it is, neither the right means, which they vse; nor, a true happineffe, which they seeke. For, wher to tends their ayme? Sure, not to Gods glory; nor, to seeke their spirituall wel fare; nor any greater *blesednesse*, then the compassing, or enioying of some brutish, or transitory pleasures. Which, before it be long, either altogether faile them; or, instead of a desired happineffe, are a

I 2

meanes,

meanes to bring vpon them the curſe of ſome vnexpected miſerie, which is euer the *period* of ſuch *paths*. So, they at length, perceiue with much diſcomfort, that their labors are loſt, their time miſ-ſpent, & that (as the *Prophet* here faith) *Their way muſt periſh*, and come to nought. In breefe then, I vnderſtand theſe words, *The way of the vngodly ſhall periſh*: As if the *Prophet* had ſayd. The vngodly come ſhort of bleſſedneſſe, and ſhall be excluded from the Congregation of the Iuſt; becauſe, the Lord is regardleſſe of them; and ſo, thoſe vaine wayes and courſes, which they follow, ſhall faile to bring them thither.

Obſer. 1.

Hence then, wee are taught, how to eſteeme the world, with all thoſe titles, honours, and fauours, where-withall ſhee allureth us, to ſettle our hearts, vpon the painted and vncertaine felicities of this life: and to bee heed-

The first Psalm.

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heedfull, that they draw vs not into the way of destruction. And, as the first part of the *Psalm*, ought to win vs, in respect of the felicitie, promised to *the way of the Righteous*: so, the ruine, that is heere threatned, may terrifie vs from *the way of sinners*.

Further, wee may hence learne, not to bee deiected, in our miseries, though wee are mercilesly oppressed, by our aduerfaries; nor, be difcomfited: because the world neither pities, nor takes notice, of those many slanders, and secret iniuries, which wee uniuertly suffer. For, if God (as it is here sayd, hee doth) *knoweth*, and regardeth, *the way of his seruants*, wee may be certaine, that he seeth euery affliction in this iourney, and will not leaue our oppreffions unreuenged.

Obfer. 2.

We may also hence be taught; not

Obfer. 2.

I 3

to

to take offence at the short prosperi-
ty of the wicked ; nor, to bee allured
with the pleasantnesse of their waies.
For, though they bee delightfull to
the fence, and goodly broad pathes ;
yet they lead to destruction, and, as
it is here told vs, they shall perish.

Thus, according to my abilitie, I
haue gone thorow with an Expositi-
on vpon this *Psalme*. Wherein,
though I haue followed no one ;
yet, I haue runne the ordinary way,
with other Expositors. But, because
I beleeeue with *S. Augustine*, there is
no *Psalme*, wherein the Author of
it, had no respect to *Christ*. I will
shew you, how it may bee so aptly
applied vnto him, as you shall easi-
ly beleeeue ; that, although it may be
accommodated to all the Saints ;
yet, aboue others, the Blessed Man
(as we say) *per Antonomastiam*, meanes
Christ ; and, that this *Psalme*, was
principally intended of that *Iust One*.

For,

For, it is a *Song*, or *Psalm*, wherein *blessedness* is ascribed, to that thrice godly Man, who is no way guilty of any kinde of sinne; whether it be of transgression, omission, or originall. And who, but *He* only; (or those, who haue receiued it by *Him*) can be honoured with such innocency; or capable of so high a dignity, as this true *Blessedness*: who alone, perfectly fulfilled the Law? And was obedient, euen to the death? Doubtlesse, none. For, all that are so called, are so entitled by him. And hee, is that for-euer-blessed Man, whose foot *neuer walkt*, in the crooked *way of the vngodly*; nor, stood in the *slippery path of sinners*.

He it was, who in true humilitie, taught the simple truth; and neglecting the vain dignities of the world, neuer reposed himselfe, in the imperious *seat of the Scornfull*, whith the

I 4 diddain-

disdainfull *Pharifies*. He it is, whose delight is in fulfilling the Will and Law of his *Father*; and in the accomplishment thereof, hee seriously exercised himselfe, both *day & night*. He, is that flourishing *Tree*, planted by the pure riuers, of *water of life*; cleere as *cryshall*, and proceeding from the *Throne of God*: euen that *Tree*, which is planted in the midst of new *Ierusalem*, and hath brought forth the fruit of our saluation, in *due season*, and in the fulnesse of time: according to the *Scriptures*.

Reuel. 22.

This is he, *whose leafe shall not fall*. That is; his words shall not fall to the ground, but remaine euer flourishing, and serue to heale the *Nations*; according to the Prophecy of *Saint Iohn*. And doubtlesse, *whatsoever he doth shall prosper*. But the wicked are not so: that is; the *Iewes* and other wicked persecutors of *Christ*;

the first Psalm.

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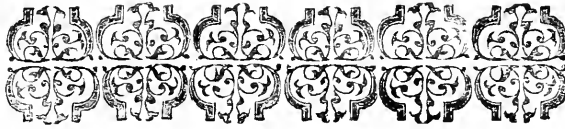
Christ; with such as by Faith, put not on his righteoufnesse; are in a quite contrary estate. Like *Chaffe scattered with the wind*; yea, in a miserable, vaine, and vnsetled condition. And therefore, when this our redeemer shall enter into *Iudgement* with the world; such an *Antipathie* will be betweene him, and vnrighteoufnesse; as they shall not be able to stand before him. But, when the Children of his kingdome shall be congregated at his right hand, to partake with him in eternall blisse; as they haue beene partakers with him, in his graces here: then shall the wicked be shut out of their assemblies; to be cast into eternall perdition. And of this separation, the reason is; because the *Righteous* doe follow *Christ* in the way of his *Gospel*; and walke in the *Faith* which he hath approued. Whilst the *Iewes*,
and

and such as are without the *Church*:
seeking saluation by the workes of
the *Law*, or following some such
wrong, or by paths; their *way* failes
them, and comes vnto an end, when
it hath brought them to the left
hand of the Iudge. Where;
they are farthest off
from *Blessed-*
ness.



Medi-





Meditations, vpon the first
P S A L M E ; in verse.

*The Contents of these
Meditations.*

The Muse, first sings the heauenly Blisse ;
and shewes how vaine the earthly is.
The wrong way thither, with the right :
are here, laid open to your sight.
The iust mans, glorious weal it showes.
the sinners, matchlesse, endlesse woes.
And good, and bad, are both exprest ;
that you may learne, and chuse the best.

You ; *whose ore-weary, restlesse soules desire ;
The prime content, to which all creatures tend ;
And*

*And to that matchlesse Blessednesse aspire :
Which (though most secke) most faile of in the end.*

*Lo ; here a heauenly Muse points out the way,
Wherein you safe may runne, and neuer more
In those blinde-crooked paths of danger stray ;
Which haue misled so many heretofore.*

*No prize vsought, or trifling newes she sings ;
But that, for which your many adventures arc :
That, which to gaine ; Rich, poore-men slaues & Kings,
doe howerly, watch and labour, sweate and warre.*

*Yet most perhaps in vaine ; For, what they get
By their endeauour in the Common Course
Yeeldes no felicities but Counterfeit :
And often, driues them on, from bad, to worse.*

*Yong bloods, are snared with the painted sweetes
Of lust, or beauty : and beleue that there,
Is full contentment. The rich glutton greetes
His boundlesse appetite, with curious fare.*

*The worldling, makes inquest for happinesse ;
And dreames, to finde it in a trade of gaine :
He in his Auarice himselfe doth blesse,
And as his thirst is, such his blisse doth faine.*

*The happinesse of some, in rich attire,
High Titles, or vaine-glorious pompe depends ;*

A

A loving wife, another doth desire :

Good-toward Children, or vnfaigned friends.

Kings, in their awfull thrones of Soueraignty ;

And vncontrould prerogatiues delight :

The Courtier, sooths vp them in vanitie ;

And thinks it heauen, to be their Fauourite.

*But they are all deceiu'd ; For, all these be
Vaine-fruitelesse aymes ; like grasse will beauty fade,
Lust, will to loathing turne, and then shall he
Who there sought happinesse, be haples made.*

*A hungry famine, may those Creatures wast
Which glut cram'd Epicures : or some disease,
May take away the pleasure of the tast.*

And where is then, the happinesse of these ?

*Fire ; water, thecues or Rust, consume the store
Of richest men ; and he, that but to day
Had great possessions, is to morrow poore :
Or dies ; or sees it, to his foes a pray.*

*Gay cloathes, to Rags we haue exchanged scene.
Foule stinch, and wormes the proudest ruin'd haue.
And those ; that dearer than their soules haue bene,
Haue shar'd their wealth, & laught thē to their graue*

*She ; that hath kist, embrac't and sworne to-day
A Thousand vowes of kindenesse in thine arme :*

When

*When thou art cold, and in a sheete of clay ;
Shall keepe anothers bed and bosome warme.*

*Those Princes, that have largest kingdomes got,
Are neuer quiet, whilst there doe remaine
Some other Emperies which they haue not :*

Nay, if they might, the next, and next obtaine

*Till they had all. Perhaps they would be sad
(If not for some poore toy or Humor croft) (had :
That more things were not knowne which might be
Or lest, what they enioyed should be lost.*

*What blisse affords a Crowne ; when treasons, war,
And nightly cares, disturbs the owners rest ?
More sad amid their armed troopes they are,
Then he that walkes alone with naked brest.*

*Though all the meanes, to be secure they take
Some horror, still appears their soules to grieue ;
And greatnesse, neuer such a guard could make,
But sorrowes would get in, and aske no leaue.*

*Though, they had all the pleasures of the sence,
And ten times doubled their prerogatiue ;
Though Parasites applaude their Excellence,
And yeelde them adoration while they liue :*

*Though they attained to as much, as he
Who on the Iewish Throne next Dauid fate :*

Had

*Had so much wisdom, and could prying be
Through every Creature, to behold their state.*

*When that were done; but little hope had they
From any thing on earth, content to gather.
That great wise Prince, made tryall; and could say:
That, to the soule they brought vexation rather.*

*And, when pale death assailes; the thoughts & feare
Which trouble poorest men: shall cease their soule.
Their paines, shall be as sharpe as Bond mens are;
Their flesh shall stinke as much; and be as soule.*

*Yea, ere their breath forsake them one whole houre,
Their greatest glorie, may be turn'd to scorne;
But in one Age, the Rumor of their power
May be no more then his, that is vnborne.*

*And then; alas! to what poore fortunes brought
Are those; whose blisse, on will of these, depends?
Such; as nor do, nor speake, nor scarce thinke ought;
But that, which to their Princes humor tends?*

*For these; are Honours tenants but at will;
Which when he list, the giuer may recall:
And causelesse (if he please) obiect some ill;
To iustifie his dealing, with their fall.*

*And what a miserable state were this,
For any, to be deemed happy in?*

Poore

*Poorc soules awake ; see ; see what trust there is
In that, wherewith you haue deluded beene.*

Let wantons, seeke in lust what is not there.

Let Epicures, at Feasts for blisse enquire.

Let Misers looke on dust, till dust they are :

And worldly men, the worlds vaine loue desire.

Let Kings of Earth ; affect an earthly Crowne.

Let Courtiers at the Court attend their Fates.

And whilst they catch the bubbles of renowne ;

Let fooles ; still wonder, at their happy states.

But you ; that haue the end of these, descern'd,

And surer grounds of blessednesse would know :

Come, heare what of a Prophet, I haue learn'd :

Who, sung this heauenly subiect, long agoe.

He taught my Muse ; and you, she teacheth how,

Best beauties, best perfection to imbrace.

With Angels foode, she will replenish you ;

And make you richer, then old Adam was.

In stead of mens false friendships, and their loue

Vnperfect, and inconstant, here below :

You, shall be decre vnto the Saints aboue,

And into fellowship with Angels growe.

Where you shall loue, and be belou'd of all ;

Without (the least) distrust, or Ielousie :

And

*And death, or time, of nought deprive you shall;
But yeeld content (at full) eternally.*

*If, with your vanities, you can dispence,
And slight those fauors, which each worldling craues;
You shall be Favourites, to that great Prince,
To whom, Earths greatest Monarks are but slaves.*

*Such wished honours, She shall bring you to,
As Kings can neither giue; not take away.
And, that you may not feare, what flesh can do,
Shall be as free; and full as great as they.*

*Yea, that true Blisse, to which all writings tend;
And most are yet to learne: here, know you shall.
By knowing, may enjoy it in the end;
Enjoying be contented there withall:*

*Vntill your soules, enriched with that store,
Shall neuer know desire, or lothing more.*

*But, you must listen with attention then;
And hitherto, your vtmost power enforce:
For, 'tis not; 'tis not (oh you sonnes of men)
Obtain'd, by eucry ordinary course.*

*The way to blisse; is neither made by strength,
Nor humane policie. Though many a traēt,
Makes shew of leading thither; yet, at length,
It turnes another way, and brings to wrack.*

*K**The*

*The Pagans, had a thought, some God-head should
Direct them thither; and in feare they might,
Misse that good Deity, which guide them could:
They seru'd too many Gods, and lost it quite.*

*The old Philosphers (not knowing this;
That Nature, by our fall, was growne corrupt)
By Morall Vertues, onely sought for blisse:
Which did, their hoped Passage, interrupt.*

*For, when they had done all, which might be
By strict Morality, to gaine their passe; (wrought,
And time, their course, vnto an end had brought,
Their ayme they mist; because, Christ wanting was.*

*For, though some good they did; yet, missing him,
To sanctifie their vertues, and to take
Those faults away, which had escap'd them:
Into this rest, no entrance could they make.*

*The blinded Iewes, by ceremonious lawes,
And strict obseruing of their ancient guise,
Haue labour'd for it; but, vpon some cause,
That way was long since chang'd, and from-ward lies*

*By vaine will-worship others goe. And some,
By formall shewes, of zealous sanctitie.
By way of their owne merits, many come:
And come farre short, of true felicitie.*

A thou-

*A thousand other, crooked paths there be ;
Which seeme, to be direct ; yet, lead astray :
Lest therefore, some of those, miscarry thee,
That hast a longing, to the blessed way ;
Who happy are ; lo, here it shall be showne,
And how, thou mayst thy selfe, be such an one.*

VERS. I.

Blessed is the man, that doth not
walke in the counsell of the vn-
godly, nor stand in the way of
finners, nor sit in the seat of the
scornfull.

F*irst, get thee out of that vngodly way,
(The way of Nature) in which, all the race
Of Adams Progeny ; haue gone astray.
Walke out of it, into the way of Grace.*

*To which, there lyeth no hard passage, thence :
For, if thou wade, but thorow Baptismes ford,
And passe the thorny hedge, of Penitence :
Thou straight art guided thither, by the Word.*

K 2

Yet,

*Yet, take thou heede, when thus thou entred art ;
Lest that corruption, which doth still remaine :
By vaine affections, ill-advise the heart,
To walke with the vngodly, backe againe.*

*Cast not thine eyes about, on those gay bayts ;
That grow, beside the way of Blessednesse :
But, shun thou all occasion, that awayts,
To draw thee into paths of wickednesse.*

*Let not the loue of honour, pleasure, ease,
Reuenge, lust, enuy, pride, or auarice :
Nor any such ill Counsellours, as these ;
Thy feet, vnto an euill course entice.*

*Pursue not worldly things, as worldly men,
That know not God, or true religion, do :
But, giue his Honour first respect ; and then,
With moderation, seeke the creature to.*

*Let no desire, without that compasse stray ;
Which honesty and piety hath set.
For, if thy thoughts doe euer breake away,
And Counsels of vngodly longings get.*

*They will not leaue thee ; but, from lust, to lust,
Allure thee on, in the vngodly path :
Vntill, they bring thee, to some act vniust.
And there, the sinners way beginning hath.*

Oh !

*Oh! if through weaknesse, and attending to
Vngodly Counsels; thou shalt thither come:
As all indeede (though all their best they doe)
Into the way, of euill doers, come.*

*Yet, stand not there; continue not in sin:
But, by repentance, soone returne againe:
Lest, thou shouldst, by insisting long therein;
Affect it, and for euer there remaine.*

*Vse, gets a habit; and the habit got,
The title of a Sinner, gaineth thee:
And sin, in this gradation reflecteth not,
Till to a Scorne, thy Commencement bee.*

*And then beware. For, if degree thou take
So far; and be a Doctōr of their Chaire:
The next progression, thou from thence canst make;
Is either hell immediate or dispaire.*

*In thinking ill; we doe from heauen-ward goe;
In acting it, we further run astray:
But, if we to deride religion grow;
There's hardly hope, that we repent vs may.*

*For, though God can the course of nature turne;
Bid aire descend, and earth about it rise:
Quench heat in fire, make frozen water burne;
And in all creatures, change the qualities.*

*Yet, that he therefore will ; it followes not,
And so ; although he can repentance giue,
To such, as haue a wicked habit got :
And, in despight of him and vertue liue.*

*Affoone, shall I beleue ; that desperate Churle,
Who, from a rough steep cliffe, or high Tower wall,
Himself a furlong from the top doth hurle ;
May raise himselfe, in midst of the fall :*

*As that ; the Sinner, who, of wilfullnesse,
Hath cast himselfe downe, from the hold of grace ;
Can leaue that deep-deep gulf of wickednesse,
And in the rocke of mercy, get a place.*

*It is a rare gain'd fauour, when God daignes
That vicious liuer grace, at his last breath :
Who, from no sinne, for loue of Good, refraines ;
Nor, thinks to aske forgiuenesse, vntill death.*

*But, 'tis a Miracle, if euer hee
Shall, in his life, or death, forgiuenesse get ;
Who knowes, and scornes, the means that prefer'd be :
For, neuer was it found exempl'd yet.*

*Of these three steps ; oh ! be yee wary then ;
To sit, or stande, or walke, doe you forbear :
In feat, or way, or counsell, with those men ;
That Scorners, Sinners, or Vngodly are.*

Nor,

*Nor, will this be enough. For, as the Swaine,
Who sitteth downe, when he himselfe hath lost:
Is no more like, to reach his home againe;
Then he, that quite another way doth post.*

*So they, who thinke it is enough, to shun
The ordinary path, that Sinners tread;
And take no heed, what good is to be done:
Shall neuer, of true happinesse be sped.*

*Or, like as they; who, without Sterne or Card,
Dare seeke an vnknowne Coast, for golden ore:
May crowne their voyage, with a rich reward;
Assoone as those, that vse nor Saile, nor Oare.*

*Right so; as well may such, as loosely liue,
The prize of happinesse attaine vnto:
As those; who hope, they shall at blisse arine,
Although not one foot thither-ward, they goe.*

*And therefore listen, my aduise vnto:
That you may learne, what you haue yet, to doe.*

K 4

VERS.

VERS. 2.

But his delight is in the Law of the
LORD, and in his Law doth he
meditate day and night.

(hath ;

WHen Gods great mercy, safely brought thee
From all the counsels, waies, & seats of sin :
Lest thou stray backe againe ; take vp the path
That iust against it lies ; and walke therein.
Keepe on foreright ; let nothing tarry thee :
For, non-progression, there ; regression is.
But, if thou in continuall motion bee ;
(Though slow it doth appeare) it brings to blisse.
To helpe thee on, two sacred Scrowles there are ;
Which may direct thy Pilgrimage throughout :
They profer'd are, to euery Passenger ;
And can informe them, where they stand in doubt.
The first sure marke, that tels vs we are right,
In this blest progresse, and haue quite abhord
The way of Sinners ; is a true delight,
Vnto the Law, of our eternall LORD.

Whilſt

*Whilst that affection holds ; there is no feare,
Or danger of relapse. No wicked traine,
Which the vngodly roundeth in thine care,
Can moue thee, to partake therein againe.*

*But, lest thy heart deceiue thee (for mans heart
Is false, and oft betrayes him to his foe)
Make triall of his truth (if wise thou art)
And I will shew thee, how thou mayst doe so.*

*Search, if there be no carnall vaine respect,
That drawes on this delight ; or, if to thee
Those volumes, which thou seemest to affect :
Be pleasing, as the Word of God they bee.*

*Try, if thy Conscience, will for witnesse come,
That thou hast, with a true endeavour, sought
To exercise his Law ; abroad, at home,
By day, by night, in deed, in word, in thought.*

*For, know well this, that by the Night and Day,
It is not onely meant, in weale and woe :
Or, that thou shouldst, from time to time assay,
Vntired, in the way of Blisse to goe.*

*But, thou with knowledge, must proceed therein.
By pondering Gods Law, both in the Night,
Of his Old Testament, which veyl'd it in :
And in the New ; that Day-like gaue it light.*

First,

*First, thou must meditate, how man was made,
And (being made) a Law from God receiu'd :
How he transgressed, and fell ; and falling, had
That Law (with some new circumstance) reuiu'd.*

*Thou must consider, how the same was writ,
First, in the heart by nature ; then in stone :
And how, in Essence, neuer altring it.
Of Accidents, God added many a one.*

*Thou must conceiue ; the prime Essentiall part
Of this great Law, was Christ : and Christ, the End
Of all those things, which thou inform'd of art ;
Throughout the booke, before his comming pend.*

*Thou must obserue, how euery passage there,
Doth shadow out that substance ; and foretell,
In holy riddles, what did plaine appeare ;
When his, so long-expected Day befell.*

*Then, hauing passed o're the cloudy Night,
Of Types, darke Figures, hidden Prophefies,
And deepe Ænigma's ; thou must seeke the light,
To be instructed in these Mysteries.*

*Thou, in the Day, Gods Law must meditate.
The Day of his New Testament ; wherein,
The Morning-Star appear'd : and set a date,
To that thicke darknesse, which so long had bin.*

And,

*And, when thou seest how all the visions, dreams,
And Prophecies obscure, discourd are ;
By those bright-shining, and thrice-glorious beames,
Which, at thy Saviours comming did appeare.*

*Thou must (in that faire sun-shine of his grace)
Consider, with what infinite respect,
God daign'd to pity, thy distressed case :
And how much, Hec, thy well fare did affect.*

*From poynt, to poynt, thou well consider must ;
The Law in his New Testament declar'd,
The Law of Faith, which makes the sinner iust :
And opes the gate, which Adams crime had barr'd.*

*Theron affix thy heart ; and learne to know,
How God, from age to age, this Law deriv'd.
How, that of Moses, did abolisht grow :
With, what must be perform'd ; and what belec'd.*

*For, those who thus much learne ; & teach, & then
Continue practise, in a course upright :
May best ensiled be, those happy men ;
That meditate Gods Law, both Day and Night.*

*If this thou reach ; or, but endcauor well,
To that degree of Grace, which God shall daine :
The Worthies of the world, thou shalt excell ;
And win the prize, for which they seeke in vaine.*

Yea ;

*Yea; cheare thy soule; and let nor paine, nor care,
Nor losse, nor height, nor depth, nor ought at all,
The world can tell thee; make thy soule to feare;
For this; to Blessednesse, conduct thee shall.*

*Nay, thou already, therein; blessed art.
And euen, those stormes of troubles, that oppresse,
and hem thee round about, on eucry part;
Shall make more perfect, thy true happinesse.*

*Which will be such; as tongue-tide eloquence,
Shall be vnable to report thy blisse:*

*Yea, so vthought of, is that excellence,
No heart, e're halfe imagin'd, what it is.*

*And, ah! what pleasures can be more excellling;
Then those, that are beyond both thought & telling?*

V E R S. 3.

And he, shall be like a Tree planted
by the riuers of waters, that will
bring forth his fruit in feason,
his leafe shall not fade, and what-
foeuer he doth, shall prosper.

But

B*Vt, sensuall men, must haue a sensuall touch,
Of what we tell them; and some obiects view:
By which, their reason, may perceiue as much,
As, either words, or signes, haue power to shew.*

*For els, although the portion be but small,
Which they (at best) of these things can conceiue;
That little portion will be nought at all.
And (as in vaine) our labour we may leaue.*

*That (therefore) you, some little glympse may see,
Of that abundance of contentment; which
Must wait on those, that this way happy bee:
And make them, without want, or loathing, rich.*

*Marke well, those eucr-green-leaf-bearing Trees;
Which, in some fruitfull valley planted are:
Where; with their nature, soyle, and clime agrees;
And riuers slow, to moyst them, all the yeare.*

*Where, neither Summers heat, nor Winters cold,
Nor sterre drought, nor rotting wet, offends.
But where, the aire doth such good temper hold,
That floures doe leaues, and fruits still floures attend.*

*For, as those trees, may so much moysture take,
As they shall either neede, or can containe;
And nothing misse of, which compleat may make,
What to a trees well-being, doth pertaine.*

So;

So, by the loue of Gods eternall law ;
 Men soules, are set anew in Paradife.
 Where; from the Riuers of Gods grace, they draw
 The nourishments, of true felicities.

Their state is constant, lasting euermore.
 And not one true contentment, can be found,
 In Earth, or heauens immeasurable store ;
 But, with that wisht perfection they are Crown'd.

Their soules haue all that full of happinesse,
 Which can in any soule, contained be :
 As trees, best planted ; haue that fruitfulnessse,
 Which most becomes the nature of a Tree.

They in the Church, Gods Garden planted are ;
 Where Christ, that liuing rock, remaineth still.
 And, from his side (the crimson Fountaine there)
 Lifes pretious liquors, plentiously distill.

His blessed Sacraments and faithfull Word,
 Preserues their growth, and makes them fruclifise ;
 Till they, doe fruit for euery Moneth afford,
 And beare the leaues, of blest eternity.

Neuer ; no neuer, can their beauty fall
 from ripe perfection ; but, as you haue scene
 A goodly bay-tree flourish : So, they shall
 Be, winter, sommer, spring and Autumne greene.

And

*And then ; in all things, they shall prosper too ;
What ere betide them ; or what ere they do.*

V E R S . 4 .

The vngodly *are* not so : but
are like the chaffe which the
winde driueth away.

B *Ut, lest that all which hath been said should faile
To make you well conceiue, how much it may
Redound to euery seuerall mans availe ;
To grow approued, in this blessed way.*

*And since, the natures of most men, are such ;
As that, the promises of best contents,
Do seldome halfe preuaile with them so much,
As slauish feare, of threatned punishments.*

*Know this ; that whatsoeuer mortall weight,
The way of life, here taught him, doth refuse :
He shall not onely, be depriv'd quite,
Of these ; and all those hopes, that he pursues.*

*But, his condition, from the blessed, shall
So farre be differing ; that, no strife, vnrest,*

Shame,

*Shame, horror, or misfortune, can befall :
But, his despairing soule, it shall arrest.*

*If you e're noted haue, how far we prize
The lightest chaffe, beneath the waighty graine ;
How safe the one is kept, how firme it lies ;
How vile we count the other, and how vaine.*

*Betwixt the worldling, and right-blessed man ;
Such difference is there. For, as euery winde,
The sleighted chaffe, doth this, and that way fan :
And no abiding place, will let it finde.*

*So, that vngodly, irreligious crue,
Who make their heauen on earth ; and scorning these
True paths of blessednesse, those toyes pursue,
Which may their owne proud eye, or belly please :*

*Eu'n those ; by puffes of windy vanity,
Strong-raging passion, and untamed lust :
Are hurried, with such strange incertainty,
To this, and that, euery aēt vniust.*

*As, whatsoeuer rest they sceme to take,
Their life is wholly restlesse ; and no day,
No houre, no minute, sleeping, or awake :
In any settled peace, continue they.*

*The Glutton would be rich ; but is perplext,
To thinke, that he must then abate his fare.*

The

*The Miser, would haue honour ; and is vext,
To see how costly, courts and greatnesse arc.*

*The Ambitious, couets ease ; but findes it mars
His high designs : and may his hopes deface.
The Coward, would haue fame ; but feares the wars :
And Leachers, doubt diseases, or disgrace.*

*Yea, in their hearts, so many strange desires,
Arc often lodg'd, and those so opposit :
That, by enioying what one lust requires,
They bar themselues, some other wisht delight.*

*But grant, their outward state were settled more,
More thriuing, and in losse, and changes lesse :
That they haue ease, and honour, with their store ;
And to the world-ward, settled happinesse.*

*Yet, neither can they wake, nor sleep in peace.
Their conscience, like a flaming-fire within ;
Will seare, and scorch, and burne : and never cease
Vntill dispaire, to nestle there begin.*

*Or say they scape this to. And whilst they liue,
So stupid grow, that in securitie,
They senselesse lie ; vntill their soules, it driue
Into a helpleffe, hellish lethargie.*

*Yet, which is worse ; far worse, then what is past :
(And makes me tremble, when I call to minde*

L

Their

*Their fearfull cause) there is a Day at last ;
 In which they pay for all, that is behinde.
 But, these sad terrours will my Muse rehearse,
 In what she singeth, on the following Verse.*

VERS. 5.

Therefore the Vngodly shall not
 stand in the Iudgement, nor Sin-
 ners in the Congregation of the
 Righteous.

O*H you ! whom neither Gods eternall loue,
 Nor vertues beauty, nor his sacred Law ;
 Nor promises of matchlesse Blisse, can moue :
 Nor threatned losse therof, preserue in awe.
 You ; that are neither wooed to repent,
 Your follies, for this lifes vncertainties :
 Nor won, to seeke the way of true content ;
 By inward feares, nor outward miseries.
 Though none of these, can gaine you to assay,
 For that high Blessednesse, which crownes the good ;
 Nor,*

*Nor force you, to forgoe that damned way,
Which seemeth pleasing, vnto flesh and blood.*

*Oh yet! for that rare priuiledge, which those,
Who loue Gods Law, shall haue; when flaming fire,
Doth all this massie Globe of earth enclose:
To rectifie your course, I you require.*

*For know; there are not onely, in this world,
A thousand mischeces, plagues, heart-stinging cares,
And dreadfull Iudgements; ready to be hurld,
From Heauens high Battlements, about your cares:*

*But, after death, there is a time will come,
To hasten all, which is delayed here.*

*A Day of vengeance, and a Day of Doome:
In which; all Adams Of-spring, shall appeare.*

*The dreadfull Iudge, in glory will descend;
With his great Host of Heauen, compass round.
Seas, Earth, and Hell, shall at his Bar attend,
With al their prisoners, when the Trump doth sound.*

*A hidcous Bonefire, through the world shall blaze.
The Roofe of Heauen, shall like a parchment scrowle,
At his appearing, shrink; and with amaze,
The dead shall rise; the liuing, frighted howle.*

*And, neither sex, condition, nor degree;
Shall haue respect, or place: but every one,*

L 2

Without

*Without distinction, shall in person bee ;
Before the great Almightyes Iudgement Throne.*

*Your purest beauties, shall attract no more,
That Iudges eye ; then foulest vlcers can.
He, shall not bribed be, with Indian Ore :
Nor moued, by the flattering tongue of man.*

*Kings, are in his eſteme no more that Day,
Then ſlaues : or, pooreſt wretches on the earth.
He, prizeth no man, for his rich aray :
Nor ought regardeth, nobleneſſe of birth.*

*In his Grand Court of Iuſtice ; he admits,
No ſubtill Trauers, no Demurs, Repeales,
Delayes, Iniunctions, neither any Writs
Of Error, nor Excuses, nor Appeales.*

*No bribed Faurites, hath Hee to raiſe,
By motions at his Bar : On him, attends (ſwayes :
No Groomes, nor Kinſmen, that his Lordſhip
To wreſt the courſe of Iuſtice, to their ends.*

*No great man ſends his letters to entreat,
To change his ſentence ; nor a coſtly fee :
That hires him any way to mitigate,
What he hath once, reſolued to decree.*

*You ſons of Adam ; you ſhall doubtleſſe come,
(Though ſleight perhaps my counſell may appeare.*

To

*To such a Iudge ; to such impartiall Doome :
And finde all true, that I foretell you here.*

*Yea ; if you hearken not to the command
Of your Creator ; nor, his Law delight :
You shall not in that Iudgement guiltlesse stand.
But fall condemned, in the Iudges sight.*

*And, when the Righteous, are assembled there :
With, Come you Blessed. And at full possesse,
(According to the promise, made them here)
The ioyfull Crowne of endlesse happinesse.*

*Then, with a curse excluded, shall you goe ;
Amongst the damned spirits, into hell :
Shut out from blisse, into a world of woe ;
Amid those tortures, which no tongue can tell.*

*And when, as many hundred thousand yeares,
You haue endur'd ; as there be on the shore,
Small stones, or sands : the time no shorter weares ;
Nor will your plagues grow fewcr, then before.*

*Nay, though you were reseru'd for no more paine,
Nor other discontentment, then the misse,
Of that great good, to which the iust attaine :
In (such priuation) hell enough there is.*

*We see, that when ambitious men haue got
Respect, and meanes enough, to liue at rest :*

*Yet, if they misse some marke, wherat they shot;
They fret, as men without compare vblest.*

*We see that Worldlings; who, on tempting gold,
Haue set their thoughts, can ten times better beare
The brunt of labour; hunger, thirst and cold:
Then line well fed, and warme; with coffers bare.*

*We likewise know; that Louers, barr'd the sight
Of their deare Mistresses; can ne're receiue
Content; nor cause of comfort, or delight:
Though free from outward paines, or want, they liue.*

*Nay rather; it torments, and greeueth more
Their vexed soules, then smart of body may:
And more, themselues, they thinke insulted ore;
Then if, for triall, on the Racke they lay.*

*This we haue knowne. And if, priuation can
On earth so torture; where euen torments are
Imperfect. Oh! how much more greuous than,
Shall those soules finde it, that must feele it there?*

*If here; thou canst not brooke contempt, disgrace;
To be depriv'd of honour, or the view
Of those false beauties; wherein thou dost place
Contentment here. Ah! what will there ensue?*

*How? how, wilt thou endure it, wretched Elfe?
When thou shalt know, what riches they possesse,*

Who

*Who shall be blessed : and perceiv'ng thy selfe
Debarr'd, for ever, of that happinesse ?*

*When thou eternally, shalt be a scorne ;
Of thy contentment stript ; of peace, of friends :
Of all the fellowship of Saints, forlorne ;
And no Companions left, but damned Fiends.*

*When thou ; to endlesse darknesse banished,
Shalt burne with the desire, of seeing Him.
With whose perfections, Angels eyes are fed ;
And in respect of whom, the Sun is dim ?*

*Oh ! what a passion will torment thy soule ;
When thou shalt misse that sweetnesse ? And embrace,
Insteed thereof ; deformity, as foule,
As hell, can put vpon her lothsome face.*

*What wilt thou doe, alas ! when thou must beare
All this great horror ; and sharp pangs withall ?
For thus ; euen thus, will the vngodly fare :
When that great Iudgement, ouertake them shall.*

*And it shall adde, vnto their torment to ;
What e're they suffer, say, or thinke, or do.*

L 4

VERS.

VERS. 6.

For, the LORD knoweth the way of the Righteous : but the way of the Vngodly shall perish.

B *Vt that no righteous Man, deterr'd may be,
From labouring, for his Blessednesse, through
That the Almighty, doth nor mark, nor see: (doubt,
How many painfull steps, he paceth out.*

*And likewise, that no Sinner may, vnwarned,
His owne vaine way pursue, with false surmize:
That God doth ouer-passe, as vudiscerned;
The course he takes; or winke at villanies.*

*Know this, you happy men, that would attaine
To perfect Blisse. That, howsoe're you seeme
Obscur'd on earth; and oft to spend in vaine,
Your labours, and your liues, without esteeme.*

*There's not a drop of bloud, a sigh, a teare,
An inward smarting, or an outward grone.*

A

*A sleight unkindnesse, or a scoffe you beare :
But the Almighty knowes them, every one.*

*If you but sweate a little, in this path :
He sees it ; and in time, reward it will.*

*Not one sad thought, your heart in secret hath :
But God both knowes therof, and mindes it still.*

*Though you close prisoners were, in strictest thrall,
Neglected of the world, and secne by none,
But such oppressours, as would smother all,
Which for your praise, or comfort, might bee knowne.*

*Though you were mew'd, where none might come to
What you haue done, or suffer'd, in this way : (tell,
And being in some dungeon, forc'd to dwell ;
Had mourn'd, to death, shut from the sight of day.*

*Yea, though your foes should labour, to obscure
Your good endeavours, with a slanderous fame ;
And brand you, with vile actions so impure,
That all men thought you, worthy death and shame.*

*Yet, God ; whose bright, and all beholding eyes,
Viewes present, past, and eucry future thing :
Sees undeceiu'd ; and whatsoe're he spies,
To light, will one day, to your glory bring.
He knowes ; & knowing, doth approue your course.
And what he doth approue, shall neuer faile.*

Nor

*Nor Man, nor Deuill ; policie, nor force :
Against his power, or knowledge, can preuaile.*

*Oh therefore ! droop not, though a thousand stormes,
Or likelyhoods of ruine, may appeare :
For, when dispaire puts on her ugliest forme ;
Then ; is your most assured safety nere.*

*Nor boast, you Sinners ; as if you had found
A readier course, vnto the truest blisse,
Then righteous men ; because, your way is crown'd
With more vaine honour, then their labour is.*

*Nor, let your painted pleasures, gull you so ;
To make you dreame, that God deceiu'd will bee.
Or, that an unsuspected course you go :
Because, the world your danger cannot see.*

*For, though a while you prosper, and delude
With shewes of happinesse, the blinded eye
Of fooles ; and the abused multitude,
That are in loue, with your gay vanity.*

*Yet ; ruine, shame, and desolation shall
Confound your way. And vpon euery one,
That therein walketh, will destruction fall.
Euen then ; when leaſt (perhaps) you thinke thereon.*

*Though, in the world ; you long haue had the names
Of honourable, honest, iust, and wise :*

Walkt

*Walkt in a course approv'd, and left your fames
To after ages ; in large Histories.*

*Though you are great ; and Orators can hire ;
To cloke your foule proceedings, with faire shewes ;
Or, to defame the Righteous, here conspire.
And make abhorr'd, the path in which he goes.*

*Though, at your deaths, with formall pietie,
And workes of publike loue, you often do
Conceale, your rotten hearts hypocrisie :
Deceiuing so, your selues, and others to.*

*And, at your funerals, haue preacht abroad ;
A glorious rumor, of a blessed end :
Those clouds, can neuer blinde the sight of God.
But ruine, shall your wicked course, attend.*

*Though you ; the ancient Heathens prais'd mora-
The Iewish strictnesse ; the hot Zealousnesse (lities ;
Of Schismatics haue learn'd : with Romes forma-
To trim your way, with shewes of happinesse. (lities,*

*And though, the Passenger that walks it, carries
A lode of pardons : mumbling, as he goes,
Five thousand Creedes ; ten thousand Ave Maries :
And, of his owne good merits, addes to those.*

*Yet, all will faile him ; yea, there's many a one,
By you, for Saints canoniz'd ; whom your path*

Hath

Hath thither brought : where, now they lie & groue,
Beneath the burthen of Gods heauy wrath.

For, he, approues no meanes of happinesse,
Or way of seruing him ; but that which he
Hath taught himselfe : And, it is wickednesse ;
Another course to seeke, what e're it be.

This you haue done, you sinners ; so, for this :
Your way, and you, shall perish. And while those
Whose course you haue derided ; dwell in blisse ;
You ; all contentment, shall for euer lose.

That (since you would not vnderstand aright,
The path that leads to safety ; whilst you might)
You should, when you are past returning ; know,
It was the Way, that you despised so.

* * * * *

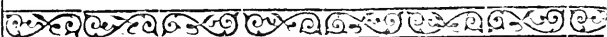
THUS ; haue I sung the sum, of what the *Muse*
Of our great *Prophet* ; in this *Ode*, pursues.
The way to *Blisse*. Which, as my weaknesse can,
I strue to leuell so ; that euery man ;
Yea, little children, may come walke along :
And make it short, and easie, with a *song*.

Here,

Here, warne I all ; but here, I cannot say
Enough, to perfect all men, in that *way*.
For, some lacke one thing ; some another misse,
To further on, their voiage vnto *blisse*. (ledge want.
Some, faith ; some, works ; some, loue ; some know-
In some, repentance ; in some, grace, is scant.
The greatest part ; defectiue finde, I shall,
Of most of these ; and many men of all.
Then, some dispaire ; and some presume as far.
Some, too secure ; and some, too penfiue are.
Some, pray not ; and some, praise not God aright.
That each man therfore ; he, well furnish might,
For this aduerture ; and with meanes diuine,
Assist him, from his heauenly *Magazine*.
To fit their seucrall wants ; he offers you
A hundred nine and forty (in a row)
Of such Instructions : as, who e're shall please,
To weigh their vse, and liue, and walke, by these.
My life for theirs ; at length, they shall attaine
That happinesse, their soules, desires to gaine.
And to assist their weake simplicities,
That cannot sute, their owne necessities,
In that rich treasury. My humble *Muse*
Shall be their Guide ; their Seruant ; and refuse

No

No paines (if Gods great Prouidence permit)
Till all these sacred *Oracles*, the fit
To their capacities. So, I shall be
A help to them: And they may further me,
By their good prayers, in that blessed path:
Whose end, contentment, cuerlasting hath.



THE





THE
PARAPHRASE;
WHEREIN THE WORDS
of the Psalme, are wholly retain-
ed : and distinguished from
the rest by a change of
LETTER.

B *lessed is the man, that, being in*
the first estate of innocency
doth not walke from it, after the
euill affections of corrupted nature :
in the lewd Counsels of the vngodlie ;
By consenting vnto euill concupi-
scences, *Nor stand in the broad way*
of sinners, acting, and perseuering in
euill : *Nor sit, in the infectious seat of*
the scornfull ; scoffing vertue, deri-
ding religion ; or, by false doctrines
(and

Verse 1.

(and euill examples) peruerting others.

Verse 2.

For, hee is such an one ; who, is not carefull onely, to auoyd euill. *But*, is enclined to good also. *His delight is ferioufly in the Law of the LORD.* *And, in his eternall Law* (that hee may know, teach, and fulfill it ; in thought, word, and deed) *doth he meditate* vpon all occasions ; and at all times ; euen, *Day and night*, without intermission.

Verse 3.

In this ; consisteth the meanes of his felicity. *And he shall be like a flourishing Tree* ; which, the Diuine Providence hath *planted, by the riuers of waters.* For, as such a Tree, being nourished by those streames, hath the meanes *that will enable it, to bring forth his fruit in due season* : so, the Blessed Man, being planted by the fountaines of Grace, flowing from the Holy Spirit of God ; bringeth forth in due time, the fruits of faith, and

the first Psalm.

161

and good workes, to eternall life. And, in the greatest drought, receiue such refreshing; that *his lease shall not fade*. A word of his, shall not be in vaine (though, for the present, it seeme to fall to the ground) but it shall take effect. *And whatsoever he doth shall prosper*, at last; both to his euerlasting glory and the instruction of others.

Now, *the vngodly*; because, they walke after their owne Counsels, *are not so* blessed: neither, doth any thing they take in hand, so prosper. *But, they, are like the chaffe, which the winde driueth away*. For, as that is dry, vnfruitfull, and therefore carried about with euery puffe; so, they wanting the moysture of grace, are therefore ouer-light; and the spirit of the Deuill, the winde of pride, temptations, and euill affections: vnsteddly hurrie them to and fro, without rest.

Verse 4.

M

And,

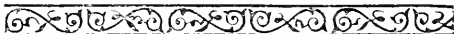
Verse 5.

And, by reason of this; euen because, these vanities carry them from God. *Therefore, the vngodly shall not be able to stand, as innocent, before him, in the Iudgement.* Whether it be that, which he shall be pleased to inflict on them, in this life: or, at the last Day. *Nor, shall false worshippers, or such Sinners; who haue neglected this meanes of Blessednesse: be admitted in the Congregation of the Righteous, among those, to whom God (hauing separated them at his right hand) shall hereafter say: Come, yee blessed of my Father, &c.*

Verse 6.

And all this, commeth thus to passe. *For that, the LORD accepteth, knoweth, and alloweth, the vndeified way of the Righteous, and the courses, which they follow, to attaine this blessednesse. But, contrariwise, so abhorreth the way of the vngodly; that the endeauors, of those Reprobates,*

bates, *shall perish*, with them, in eternall damnation.



The Prayer :

Wherin, the scope of this Psalm is considered : and the blessednesse there mentioned, implored of God.

OH thou eternall Son, of the euer-liuing God. Who, art the way of life, the meanes of all true *Blessednesse*, and the onely Happy One ; who, continuing in thy integrity, hast both auoyded, all manner of sinne ; and euery way fulfilled the whole Law, and will of thy Father. Thou, oh Christ ; who art that *tree of life*, which brought forth the fruit of our saluation, in *due season* : and without whom, none can

M 2

euer

euer haue sure hope, to become happy. Grant, oh sweet Redeemer; that by the imputation of thy rightcouneffe; we, who are fallen from our first Integrity, may bee regenerated, and made spotlesse againe, in thy sight. Sanctifie our polluted hearts, that they may no more wander after, the vaine *counsels*, of *vngodly* affecti-
 ons. Let them not haue power, to allure vs into the *way* of sinfull acti-
 ons. Or, if we doe (through frailty) at any time, stray from Thee, into the trodden path of *Sinners*, which leadeth to destruction (as wee must acknowledge, we often doe.) Bring vs backe, oh sweet *Iesu*; and let vs not *stand* there, vntill we lose the feeling of our sinnes: and forget for euer to returne; but, let euery slip be attended, with immediate repentance, to whip vs vp againe; lest the iteration of sinne, bring vs at length, to the *seat of scorners*, and the deniall
 of

of Thee. Keepe vs; oh keepe vs, from that low cbb of grace; yea, although we often run far into the *way of sinners*; and many times carelesly *stand* still, when thou callest vs from thence: yet, of all mercies, wee entreat thee, that we neuer bee suffered to stray so wide, from the way of *Blessednesse*: to sin against thy Holy Spirit. Or, to *sit* downe in that *scat* of *pestilence*, which may infect our foules, to eternall death.

And, to enable vs the better, to shun such dangers; we beseech thee, possesse our hearts with thy loue; and a true delight in thy Word. Let thy *Law, day and night*, openly and secretly, in aduersity and prosperity, bee our principall study, and practise, all the time of our life. Fashion vs, to thine own Image; let thy right hand *plant* vs, in thine owne Vineyard.

And, that we may bee, as fruitfull-flourishing *Trees*, bringing forth fea-

M 3

sonable

sonable fruits, to thy glory, and the profit of thy *Church*. Let the plentiful *Riuers* of thy Grace, water vs; vtill we grow vp, and become fit to bee replanted, in thy eternall *Paradise*. Let our words, as the *leaves* of a fruitfull tree; be a continuall ornament vnto vs: seruing also, to heale the wounded consciences of our weake brethren. And although, for a time, thou suffereest vs, to appeare miserable and vnhappy; yet, let all things (euen the afflictions which we haue had) *prosper* vs in the way, to euerlasting *Blessednesse*.

And, forasmuch, as those, who delight not in thy seruice, are in a miserable condition; and nothing so happy, as thy children, whatsoeuer they seem to the world. Grant, ô Lord, that wee (being warned by thy displeasure against them) may truly worship thee, & haue euer such a measure of faith, and of thy grace; as may keep
vs

vs fetled in our consciences, & quiet, from the fury of those affections, that carry them headlong into endlesse vnrest. And when thou shalt cast that *chaffe*, into the fire; purge vs, thy seruants, from corruption; and lay vs up, as pure wheat, in thy Heauenly Granard.

Heare vs, oh deere Redeemer; and when that dreadfull day cometh, wherein thou shalt summon the whole world to *Iudgement*. Let vs not, be thrust among those guilty ones, who shall fall, and bee confounded with horrour, at thy presence. But make vs able to *stand*, in that fearfull doome; place vs at thy right hand, in that righteous Congregation, into which, no vnrepentant *sinners* shall be admitted. And, when thou shalt turne them off, with that terrible answer; *I know you not*. Let vs; oh let vs, bee receiued into thy mercy. And seeing, wee seeke for

M 4

Blessed-

Exercises vpon

Blessednesse, by that way and meanes
onely, which thou hast appoynted:
Acknowledge it, as thine owne or-
dinance; and, though we are a while
the scorne of the world, make vs at
length, Inheritors of that vnspaka-
ble felicity, which wee shall enioy in
Thee. So, both in our safeties, and
in the destruction of thine ene-
mies also; shall thy name
be glorified, now and
for euer. *Amen.*

(* * *)



To



To fill vp the vacant pages of this sheet, here is added, as necessary, to stir the Reader vp to these studies; a metricall Paraphrase, vpon the first eight verses, of the 12 Chapter of *Ecclesiastes*, beginning thus :

*Remember thy Creatour, in the
dayes of thy youth, &c.*

Now Young-man; *thy Creator thinke vpon;*
Before the prime, of lusty Youth be gone.
Now; e're at hand, that euill day appears;
With those vnwelcome and abhorred yeares:
When thou (deiected) shalt, the world contemne,
And greued say; I haue no ioy in them. (retaine,
Now; whilst Sun, Moone, and Stars, their light
And no black clouds, doe threat a second raine.
Before, the Keepers of the house doe shrinke.
Before, with trembling knees, the Strong men sinke.
Before, the Grinders less'ned, quiet lye; pry.
And they grow darke, that through the windowes
Before

*Before, the Doores without, fast closed bin,
 Through their base found, that faintly grinde within.
 Before, the Bird to rise, doth summon thee ;
 And Musiques Daughters quite abased bee.
 Before, the lofty thing doe this disdain ;
 And shuddring feare surprize thee in the way.
 Before the Almond put his flowers abroad,
 The Grashopper, become a heavy lode,
 Desires decay, and lothed Age thou meet ;
 Or troops of Mourners, waiting in the street.
 Oh, doe not thou the time, till then prolong.
 But minde him, whilst the siluer Cord is strong.
 Now ; whilst the Golden Ewre, vncras'd is found :
 And at the Fountaine-head the Pitcher found.
 Before the Wheele, be at the Cyfterne torne,
 Or Dust grow earth, as earth it was before :
 And, from the bodics quite dissolued frame ;
 The soule returne to God, from whence it came.
 Thus spake the Preacher. And he told vs why :
 For all (sayd he) is vaineft vanity.*

The

The same, another way paraphrased, according to the signification of the feuerall Metaphors.

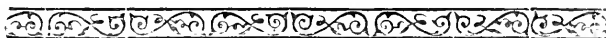
(heat,

Now; whilst warme bloud, with fresh & kindly
Doth through each part, with liuely vigor beat:
And all thy beauties, in their spring-tide bee;
Thinke on thy God, that so created thee.
Accept this fit aduantage of the time.
Giue him, the First-lings of thy golden prime.
Before, thy last unwelcome dayes, begin
To bring those yecres, thou hast no pleasure in.
Now; while thou seest prosperities bright Sun,
Enlightens thee the way thou hast to run:
And Gods pure Word affords a cheerfull light,
To guide thee safely, through blacke errors night.
Doe not forget, that thou a Maker hast,
Till all the morning of thy life be past.
Nor waste the time (from stormes & troubles cleare)
Till greefes on greefes; like clouds on clouds appeare.
Those hands, that youth a while doth powerfull
Vnsteddy (through their feeblenes) shall shake. *(make;*
Those

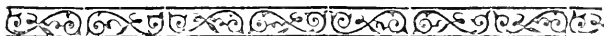
*Those legs, that strongly doe uphold thee, now ;
 With aches pained, shall beneath thee bow.
 Thy few loose teeth, will cease their food to grinde ;
 And thy dim eyes, stand in their cazements blinde.
 Thy iawes, their nimble motion quite shall lose.
 Thy lips funke in, their double wickers close.
 Thy wonted sleepe, thy temples shall forgoe ;
 And daily raise thee, when the Cocke doth crowe.
 Thy listning eares, their sense aside shall lay :
 And euery rub, disturb thee in the way.
 The siluer haire, thou on thy head shalt haue :
 Will shew thee ready ripened for the graue.
 Each trifling thing, shall be a burthen to thee.
 The vaine desires of youth, shall all forgoe thee.
 Thee ; to his house, shall Age with panting breath
 Conduct ; there lodge thee, in the bed of death,
 And those, who thither, thy attendants were,
 Shall mourning, home returne ; and leaue thee there.
 Oh thou ! that wouldst a needfull comfort finde,
 In those blacke dayes ; now thy Creator minde.
 Before thy nerues their sinewie vigor lacke :
 And strength, and marrow, leaue thy weakned back,
 While neither cares, nor sorrowes, craze thy braine :
 Whilst thy sound liuer, fills vp every vaine.*

Whilst

*Whilst thou art yet in health ; and feel'st thy head,
By no heart-breaking pang distemper'd.
Ere flesh dissolue to earth ; and spirit bee
Return'd to Him, that first did giue it thee.
For then ; this saying will most true appeare :
That all is vaine, and nought but vaineffe here.*



Glory be to God. Amen.



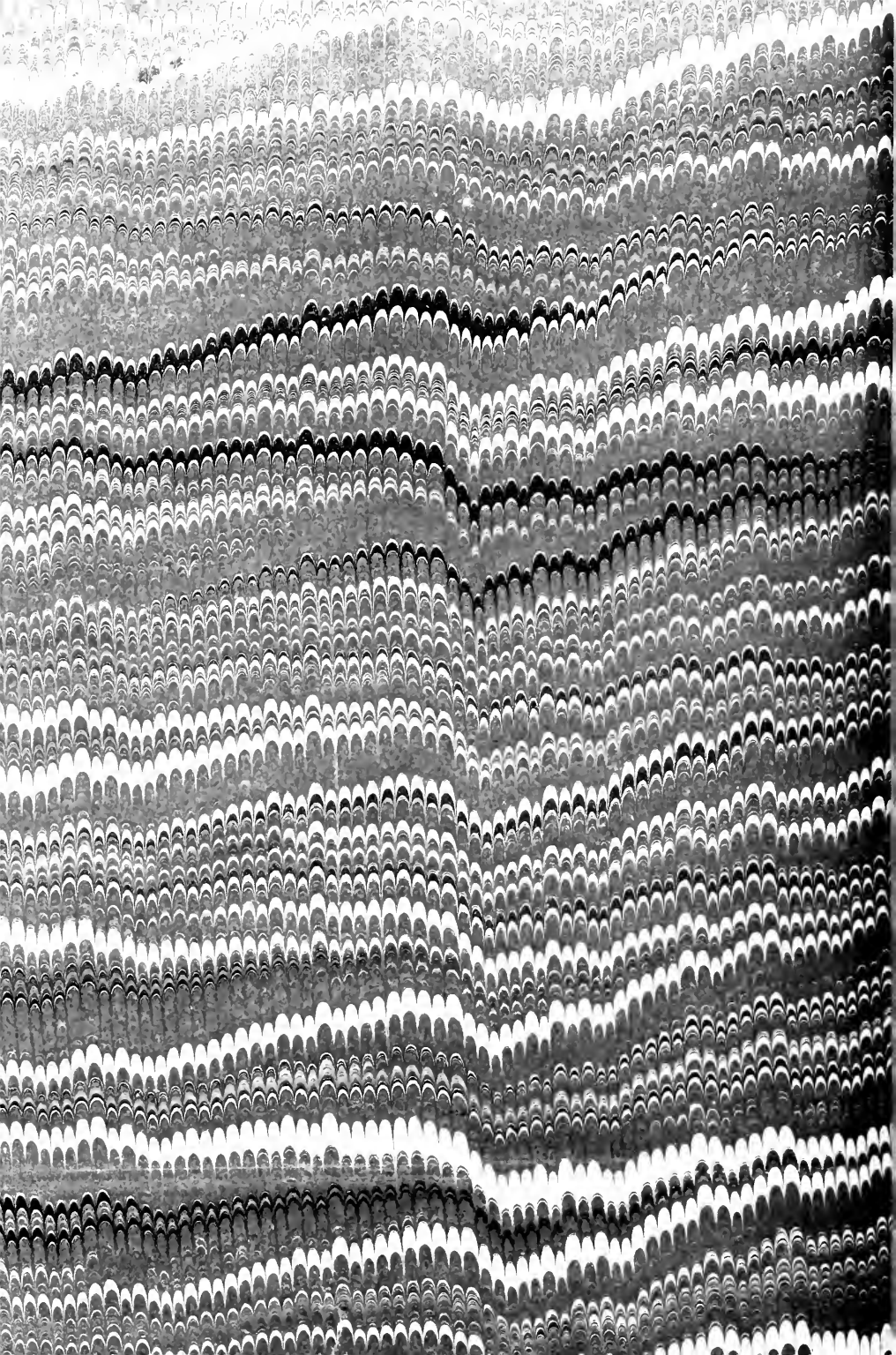
Correct these faults with thy pen.

P Ag. 8. lin. 15. for *seemes*, read *seeme*. pag. 14. lin. 7. for *Cataliticall*, in some coppies, read *Cabalisticall*. pag. 119. lin. the last, for *whith*, read *with*. pag. 121. lin. 9. for *Rightousnesse*, in some coppies, read *Vnrightousnesse*; pag. 124. lin. 23. for *thirst*, read *thrift*.

The Authours *Preparation to the Psalter*, sometime mentioned in this Booke, is to bee sold at the signe of the golden Vnicorne, in *Pater Noster* Row, by *Iohn Harrifon*.









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